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RELIGIOUS COMMUNICATIONS.

BIOGRAPHICAL SKETCH OF THE
LATE REV. ABRAHAM BALDWIN.

THE sacred Scriptures are very sparing in their eulogy, of the character or actions of men. Against a practice, which may have been derived, perhaps, from classic antiquity, the subject of this memoir was often heard to express himself in terms of strong disapprobation. It was his maxim to "do what he could," and let the facts speak for themselves. A friend would not, therefore, say any thing of him, when dead, that might have disgusted him while living.

The following memoir, is little more than a collection of facts, derived from one of his family connexions, and from public documents. These, it may not be improper to introduce, by quoting the paragraph in the Report of the Directors of the Vermont Domestic Missionary Society which notices his death.

"Where is our beloved BALDWIN, who addressed us, and warmed our hearts, on the occasion of the last anniversary, and the detail of whose faithful and successful labours has filled our four preceding Reports, with deep interest. He has been summoned from his work, and has gone to his reward; and while we bow in pious submission to this mysterious providence, we cannot forbear a tribute to *his* memory, who

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will long live in the affections of hundreds, whose wayward feet he guided in the path to heaven.

"Since the summer of 1822, he has laboured 119 weeks in the service of the Society, besides performing much gratuitous labour, in no less than 13 destitute towns in this state: in *four* of which, churches were formed through his instrumentality, and in nearly all, revivals of religion prevailed to a very considerable extent. He seemed 'determined to know nothing' among the people where he laboured 'save Jesus Christ and him crucified.' His 'preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power.' His term of service was short; yet, he accomplished much, for he was a man of prayer and God was with him; and we would hold him up as an example to our future missionaries, as combining, in happy union, the rare qualifications of a devoted servant of Christ in the missionary work." [Report Sept. 1826.]

ABRAHAM BALDWIN, son of Elisha and Clarissa Baldwin, was born at Goshen, Connecticut, May 1st, 1792. He laboured most of the time on a farm, till he was twenty-two years of age, when he commenced his literary pursuits. His youth was characterized by fondness for study, which, after the

fatigues of the day, he made a practice of pursuing till a late hour at night. Energy and the habit of finishing what he undertook, was a prominent trait in his early character. He rather delighted in difficult, not to say hazardous enterprises, and usually achieved them with alacrity and success. He made many attempts to pursue his studies regularly, which he was obliged as often to relinquish. Application of a few weeks, seemed entirely to derange his bodily system, and impress the marks of disease upon his countenance. But his desire to obtain an education was insatiable, and the thought of abandoning it forever was revolting to his feelings. At this time he had no very definite object of pursuit for after life, but was resolved to obtain a livelihood by his education. He was at length permitted to finish his course of preparatory study, and entered Yale College, in the year 1816. His attention was called to the concerns of his soul previously to this event, while pursuing his studies at Sharon; and he saw himself a ruined sinner, with nothing to screen him from the divine displeasure. It was not long, in the judgment of charity, before he had laid down the weapons of his rebellion, submitted to Jesus, and found peace in believing. Afterward, clouds of darkness and doubt were for a season resting upon his mind, and his hope was shaken. He was even made to tremble on the brink of despair. But by degrees the clouds vanished, and the Sun of Righteousness again broke into his soul. He united with the church in Yale College: was graduated with the class of 1820: and pursued his theological studies with the Rev. Joseph Harvey in Goshen. During the whole period of his sedentary life, he suffered much from ill health; his countenance always in-

dicating that some disease preyed upon his constitution. But he permitted it not to be increased by imaginary ills. Disorders, which would have consigned others to their graves, prompted him to action as their best remedy. He was accustomed to look much at the leadings of Divine Providence. Hence he seemed to himself, called to the journeyings and fatigues of a missionary, in order to preserve his life, and establish his health. His labours in Vermont greatly contributed to this object.

In June 1822, he was licensed as a candidate for the gospel ministry, by the North Association of Litchfield County. Shortly after, an acquaintance was formed with the writer of this sketch, who, being convinced that an "excellent spirit was in him," proposed that in a few weeks Mr. B. should accompany him to Vermont, and in the mean time that application should be made to the Directors of the Juvenile [now Domestic] Missionary Society for a commission to labour in the northwestern counties, bordering upon Lake Champlain. Mr. B. had heard of this Society, and declared himself deeply interested in its operations. He said the leadings of Providence seemed to direct him that way, and he expressed a willingness after consultation with his friends, if they thought it advisable, to labour in this field. A rich harvest had then been recently gathered, in those places where ministers were settled, and the compassion of both ministers and private Christians was moved for the souls perishing for lack of vision, in the destitute towns, interspersed among them and on their borders.

By the last of July, Mr. Baldwin had entered the missionary service with all the zeal which had characterized his early pursuits; and though in feeble health and subject to violent attacks of disease,

he was never heard to complain, or speak a desponding word.

During the first ten weeks he laboured principally in the towns of Cambridge and Underhill: he also visited Shelburne, Coit's-Gore and Fletcher: preached thirty-seven sermons; attended twenty other meetings, and visited forty-seven families, besides assisting at an installation. His activity led him to every place where duty seemed to call, and especially where he might obtain counsel in regard to the furtherance of his work. Considering the small number of sermons he had previously prepared, his efforts during this period were such, as led the Directors of the Society, in their meeting when the Journal was given in, to speak of them with astonishment. He attended the annual meeting of the Society at Rutland, though at a distance from his scene of labour, received appointment for further service, and instructions respecting the fields of his exertions. These instructions were rather peculiar, being named very much to accord with the wishes which Mr. B. had expressed to a member of the Board: viz. that he should not be confined to a particular place, unless there appeared to be an immediate prospect of a revival of religion there, and in case such a prospect did appear, that the place should not be left, although the proportion of time allotted to it should have expired. It was not his wish to go from place to place, without having accomplished something. To be made the instrument of saving souls from eternal death, seemed to be his great object and his leading passion.

In the annual Report to the Society in September 1823, is the following statement. "Mr. Baldwin has performed the term of service assigned him, very much to the satisfaction of the Directors, and

to the edification of many feeble churches."

By his Journal of 27 weeks, returned in April, it appears that his field of labour was in Underhill, Cambridge, and Coit's-Gore. The spirit of the Lord seemed in a special manner to accompany his labours, and in each of these places some were made the subjects of renewing grace.

"In Coit's-Gore," he says in his journal, "a gradual and interesting work of divine grace has been going on during the greatest part of my mission. Sixteen persons have expressed hopes. For many years past, fishing, hunting, and visiting have been practised on the Sabbath, by a great part of the inhabitants, with but little, if any restraint. Profaneness and gambling were carried to an alarming height. There was only one person in the place belonging to a congregational church, when meetings were first established. I preached in this place every third Sabbath, and also had a stated meeting every week. The people came together in crowds. The first religious impressions that seemed to be lasting, originated in a meeting of inquiry. A man about *thirty-five* years of age, came to the meeting out of curiosity, to see how it was conducted, and an arrow of conviction reached his heart. He went home in distress, and for the first time prayed in his family. A few days after he found peace in believing. From that time the work spread and increased, and it became very evident that God was there, by the special influences of his Holy Spirit. In the meetings which I attended, there were no outcries, or great bursts of animal feeling, but an awful stillness usually pervaded the assembly. A congregational church has been organized, consisting of *twelve* members: *seven* males, and *five* females."

The term of service for the last *sixteen* weeks, just now completed, says the Report above mentioned, has been performed in Colchester and Shelburne.

"In Colchester, the hearts of Christians were warmed and animated by a spiritual influence, followed by a precious harvest. The work was short but very interesting. The number of hopeful conversions is about thirty-five. Three individuals of this number belong to adjacent towns. They came to Colchester to spend a few days, and attend our meetings, and went home rejoicing in hope. In the afternoon of the first Sabbath that I preached in this place, there were evident tokens of the divine presence in the midst of the assembly: the impenitent appeared to tremble, and Christians were encouraged. From that time the work increased for about ten weeks and then gradually declined. The first hopeful convert was an aged man, a native of Ireland, in the ninety-second year of his age. He came to this country in the revolutionary war, and was a soldier during its continuance. He had been noted for his profanity and wickedness: the change effected in him, appears to be very great and wonderful. He appears to have become a humble and devout Christian. The greatest number of hopeful conversions during any one week was six or seven. Nine of those who have expressed hopes have already united with the congregational church.

"The first Sabbath I spent in Shelburne, at the close of worship, the members of the church were requested to tarry until after the congregation had retired. It was then proposed that a prayer meeting should be appointed for the special object of praying for the outpourings of the Spirit of God upon that place. A meeting was accordingly appointed. The church assembled al-

most to an individual. It was truly a favoured time. It was evident that God was there, by the special influences of his Spirit. They who were present seemed willing to adopt the resolution "Let us rise up and build." In a few days from that time, sinners were heard making the inquiry, "Men and brethren, what shall we do?" Four persons have expressed hopes; and a considerable number appear to have serious impressions. The last meeting that I attended in this place, was peculiarly solemn and interesting."

In the history of Mr. Baldwin's labours, we are now come to an important era. Having been nearly two years a candidate for the gospel ministry, he began to look forward to the solemnities of ordination. As he was willing still, to serve as a Missionary among the destitute in Vermont, it was his wish, and it was judged proper by the friends of the Missionary Society that he should be ordained as an evangelist. He therefore for a little time, devoted himself to a review of systematic theology, preparatory to examination. During this time the character of his mind, and the habitual state of his social and religious affections were exhibited without disguise. The qualities also were disclosed, which peculiarly fitted him to be a missionary—respect and attention to the feelings of every one, inoffensiveness and carefulness in little things, and freedom from singularities, which made him an agreeable inmate of every house. Where he once called, and conversed on the subject of religion, his visits were commonly desired again. His rapidity of thought, and aptness of illustration, from the every day occurrences of life, and the common objects around him, gave peculiar advantage in his unwritten discourses, to awaken and fix the attention, and bear upon the con-

sciences of the very auditory before him. The elements and essentials of divine truth, but especially of Christian duty, were wrought into the constitution of his soul, and the habits of his life. During the first part of this cessation from missionary labours on week days, (for he still spent his Sabbaths gratuitously at Shelburne,) in the intervals of relaxation from study, and especially at his meals, he allowed himself to indulge in that pleasantry and glow of social feeling, which, when properly chastened by Christian principle, is so grateful and useful to literary men. But toward the latter part, he became deeply thoughtful and anxious, would frequently chide himself as an unprofitable servant, and literally sighed to be again upon the missionary field.

Being providentially disappointed of ordination at the time and place expected, he made the reflection that it would "be all for the best," and the same day, the door opening for him to enter Ferrisburg, he there resumed his work with systematic and zealous efforts. Soon his labours in Shelburne were brought to a close, by the increasing demand for service on the new fallow ground, which, hitherto uncleared and unsown, he was now attempting to break up. *Nine* in all, were reckoned the fruit of his labours in Shelburne, some of whom are now *pillars* in their *little Zion*. Respecting his first exertions at Ferrisburg, his journal, quoted by the Directors of the Society says ;—"The gracious influences of the Spirit have been shared in some small degree. Soon after I came to this place, the number in our meetings rapidly increased. A peculiar stillness pervaded the assembly, and solemnity seemed to clothe every countenance. Strong hopes were entertained that God was about to appear in his mighty power to build up Zion :

but in his holy and righteous sovereignty, things were ordered otherwise. There have been a *few* cases of hopeful conversion. From persons, mostly belonging to congregational churches in the neighbouring towns, a church has been organized consisting of twenty three members. Public worship is now regularly attended on the Sabbath, and a great change appears to be taking place in the religious character of the town." It was while labouring at this place, on the 21st January 1824, that he was ordained as an evangelist, by the Northwestern Association of Vermont, at their meeting in the town of Essex, County of Chittenden, near the centre of his former labours. As public notice had been given of the expected event, many people from the destitute towns, where he had "gone preaching the gospel of the kingdom," came together to see him who had "cared for their souls," and to witness the solemnities of the scene. By an officer of the Missionary Society, present on the occasion, he was directed to continue doing what he had already begun to do :—to visit the destitute in their habitations, talk with them by their fire sides, collect them in little circles of inquiry respecting the soul's salvation, preach the gospel to them, and to "know nothing among them, save Jesus Christ and him crucified." In doing this with singleness and simplicity of heart, he was encouraged to think that the Holy Spirit would give efficacy to his ministrations, and grant him the happiness of those who turn many to righteousness, and who shall shine as the brightness of the firmament and the stars for ever and ever.

From this time our missionary seemed fully equipped for the service, and his zeal received a new impulse. Soon his labours were commenced in Monkton, a destitute town adjacent to Ferrisburg,

respecting which he thus writes in his journal. "Here we have been permitted to witness signal displays of divine power in the conversion of sinners. It may emphatically be said, that God took the work into his own hands and carried it on in his own way. The language of Moses often seemed very appropriate; "stand still and see the salvation of God." At the commencement of the revival, Jerusalem was searched as with candles. Some of the old professors were left to weep day after day, and to suppose their former coldness and indifference, were a conclusive proof that they were yet in their sins. The attention first appeared in the centre of the town. The work became more and more powerful, in that district, until every family seemed to feel the shock. Opposition gave way, and infidels were made to tremble. In one house might be heard the groans of the wounded, and in the next, perhaps the songs of ransomed souls. A female who heard a sermon one evening was much affected. She returned home and retired to rest; but her distress became so great, that all in the house were called up. She now appeared to be in the keenest agony and cried out "O! this tormenting sin,—this tormenting sin.—O Lord Jesus help me to surrender my soul into thy hands." She caught hold of a female friend, exclaiming, "O! pray for me, I am sliding into hell!" Her friends were alarmed and thought she could not survive such distress. At twelve o'clock your missionary was awakened from his slumbers and requested to go immediately and visit her. A message was returned to this perishing sinner, that she must apply to a greater Physician. At one o'clock she exclaimed, "Here I am Lord, here I am Lord!" which seemed to be the language of submission.

"The cloud which had been hanging a number of weeks over the centre district, now extended to the northeast part of the town. Here the work was interesting, and a number of very striking cases of conviction, and hopeful conversion occurred. A number of children who were seriously impressed made an appointment to meet in a grove for religious conversation and prayer. A rude young man went and secreted himself near the place, for the purpose of making sport. The children assembled, prayed, read in the Bible, and sang hymns. They became so engaged and solemn, that the young man was deeply affected. His sins were set in order before him with such overwhelming power, that it was with difficulty he returned to his place of residence. He has since indulged hope. During these powerful operations of the Spirit in the centre and northeast part of the town, the attention of the people in the southwest was almost entirely diverted from the concerns of the soul by a public exhibition. But they were not to be passed by: the cloud now moved in that direction, and the shower was copious. A few individuals seemed to possess in an eminent degree an agonizing spirit of prayer. A peculiar blessing rested upon the meeting of inquiry. In about four days there were seventeen instances of hopeful conversion in that neighbourhood. Between seventy and eighty have expressed hopes during this revival. A congregational church has been organized consisting of forty-four members. More will probably be added soon."

While the work was yet going on in Monkton, according to his universal practice of being absent, at times, a few days from the scene of labour, Mr. Baldwin, began his system of means for a revival in Starksboro'. He considered it useful to commence by degrees his

efforts in one town, before he entirely left another; and thus neither his entering in, nor his departure was abrupt. Here too it may be proper to make a remark respecting his mode of life on missionary ground. He always had a home; seldom ate or lodged in different houses from those which he considered his homes. Sometimes he hired his board, and in several instances bought single meals in taverns where he said nothing on the subject of religion, though in the same town where he laboured, and was known only as the passing traveller. Thus was he very careful not to be burdensome to his friends, or for the sake of saving his money, to lessen the effect of his evangelical labours among poor people who sometimes feel that a missionary wants nothing but a living out of their hard-earned pittance.

Respecting Starksboro' the Journal says: "a little shower of grace has fallen here. The congregational church in this town had for a number of years been dwindling away. The only active member that remained, was a man about eighty years of age. This venerable father in Israel had moved steadily forward, and appears to have been instrumental in preserving the little remains of life in this languishing vine. The number of hopeful converts in this revival is about *ten*, and the work appears to be still advancing. Among them are a number of influential men."

In the town of Warren also Mr. B. laboured a few weeks. He says: "The Great Head of the church has seen fit to visit this place with the effusions of the Holy Spirit. For some time past, fears were entertained that the congregational church in this town would become extinct, in consequence of internal dissensions. A member of the church who had been absent a number of years, on

his return found his brethren in a critical and alarming situation. After visiting them individually, he appointed a meeting for the purpose of settling their difficulties: but the effort only widened the breach. He then resorted to more earnest and special prayer. Another meeting was appointed. The church again assembled, and the Spirit of God came down upon them. Their stubborn hearts now gave way and they mutually confessed their faults. The next Sabbath the whole church made a *public confession*, before the assembly. This made a powerful impression. Sinners were alarmed and began to inquire what they must do to be saved. Between twenty and thirty have obtained hopes, and the work appears to be spreading into all parts of the town."

It is worthy of remark that a minister has since been settled over this church and people, and another for half the time over the church in Starksboro'. Ministers were also settled in Cambridge and Underhill, soon after Mr. Baldwin's services were closed among them. In carrying forward his operations, it was his practice to call in all the aid that was possible, especially from his brethren in the ministry. He did not account it lost labour, to ride ten or fifteen, or even twenty miles, to ensure religious exercises in a particular place for a single day, or evening, when he thought his duty called him to attend in some other quarter, or when he supposed the preaching of some other man would have a better effect than his own, though he were himself present. In view of the signal blessings attending his exertions at Monkton and Ferrisburg, the people in those towns made arrangements to support him and enjoy his ministrations alternately during one year. As he had been instrumental in preparing the way for the settlement of others, it

was fondly hoped by his brethren in the neighbourhood that he had now prepared a place for himself. But it was ordered otherwise. He had already introduced a young man, then a member of college to whom he looked and exhorted the people to look, as their future pastor. His expectations on this point were realized, after he had fulfilled the year for which he was engaged.

To another, a great and difficult enterprise, his mind had been providentially directed, and his heart was fixed upon it. The writer of this article, having been almost literally pressed into the service of supplying the then, lately organized American Presbyterian Church in Montreal, L. C. for three Sabbaths, in the spring of 1825, had opportunity, during that short residence, to receive an indelible impression of the spiritual necessities of the French population, as well as of our own countrymen there. It was very natural on returning home to communicate this to clerical friends, and among others, to Mr. Baldwin; and probably the question was asked in a tone of despondency "who is there, that careth for their souls," and how long shall this state of things be? This was enough for his ardent and adventurous soul to seize hold of, so far as to resolve on exploring the field himself. Accordingly in the middle of the summer, when, with the least detriment to his work, and the best advantage to his health, which from time to time he found it necessary to recruit by relaxation from his missionary toil, he made an excursion to Montreal, and from thence to Quebec. In both these cities he found some Christian friends whom he highly valued. In Quebec he climbed the heights of the upper town, walked over the plains of Abraham, and with curious eye searched out the stone which designates the spot where General Wolfe expired, and in the lower

town, the narrow pass where the gallant Montgomery fell. Though it was not his intention to be known in the character of a minister on this excursion, yet his heart was moved within him, and he could not refrain from preaching the gospel of Christ. We admire the courage or skill of the warrior who accomplishes his object at a blow, or fails forever. His operations are chiefly with matter, and but a few days and perhaps only a few hours, does he operate on mind. What is it to conquer a country, compared with Christianizing it? What was the late enterprise of the British general in the empire of Burmah, compared with that of our benevolent countrymen, who suffered so terribly in consequence, and within the range of his operations, though at length rescued by him! If there was moral dignity in the attempts of Wolfe and Montgomery to take an impregnable fortress, at the risk and with the loss of life, much more, on Christian principles, was the attempt of Baldwin glorious, though it should ultimately fail, with the loss of his life. It was not from the sudden impulse of the moment, that he was induced to set his face toward Canada, for the subject was under consideration a full year, till all his previous engagements were fulfilled; it was not from the advice of friends, for with one voice they discouraged it, by saying he was useful in Vermont; and if he would still labour in the missionary field, the Society which he had served would be glad to employ him still; it was not because he had become indifferent to the welfare of his own countrymen, or disaffected with his reception, or reward, or success among them, as the address delivered at the last anniversary which he attended abundantly shows: but it was because he had seen the desolation, and the sight of it affected his heart; besides, he knew of no other one

interested in the enterprise that *could* go, and this was the ground on which he decided it was his duty to try. Not that he supposed himself possessed of qualifications peculiarly adapted to that work, but the Lord had blessed him elsewhere, and why not here? He felt pressed in spirit, and so continually did the object rest upon his mind, that he took measures deliberately to shape all the prospective arrangements of his life, in accommodation to it. He had indeed formed the outline of his plan of operations, and was willing to take into view, the dark, as well as the bright side, to see the obstacles, as well as the encouragements to his work. He had determined to commence the enterprise at his own charges, and on his own responsibility. This he chose the rather to do, because if it should fail, it would involve no public loss, nor would it divert any of the public charities from objects of apparently greater promise. When embarking upon what was considered by his brethren in the ministry "*a forlorn hope*," one of them remarked to him, though not with that realizing sense of the subject which the event occasions, "*You will die in the attempt. Your constitution is not adapted to the course of life that will be necessary.*" Confinement in a city or village, and the study of necessary books, and want of exercise, will destroy you." He felt the force of the remarks, and proposed to be cautious on those points. But prudence in regard to the exposure of his health was a virtue which he knew not how to exercise.

A solemn view of the condition of a people upon the very borders of our country which had been for more than a century with scarcely a step in improvement, and the appalling prospect of no change for the better in time to come, had led to the affecting inquiry, Must

the chains of this superstition bind them forever? Baldwin was the first man to say, no!—and to begin himself, not to break, but to un rivet them. Perhaps it was necessary for *him*, in the providence of God, to fall a martyr in this cause, to arouse the energies of some youth, who may hereafter devote himself to the same work of benevolence, and labour of love.

The last scenes of his life cannot be better described, than in the language of the Rev. Joseph S. Christmas in a letter to a friend on the announcement of his death. The extract is as follows :

Montreal, July 17, 1826.

"The Rev. Abraham Baldwin arrived in this city, about the 1st of June, and immediately came to reside in my family. You are doubtless acquainted with his intentions in coming to this country, in which he was the more confirmed on a further inspection of the field of labour.

"The first Sabbath that he was with me, he supplied my pulpit in the evening. Soon after he commenced studying French ; and was accustomed almost every day to ride on horseback. The second Sabbath, he preached at the Cross, a village about three miles from Montreal, to a small protestant assembly which met in a school-house. About this time he became somewhat indisposed with a diarrhœa, to which strangers from the United States are much exposed on their arrival here, from the peculiar nature of the water. About this time Mrs. Christmas was indisposed, and as our physician called twice a day, and sometimes oftener, he generally went to Mr. Baldwin's room, and gave such prescriptions as he thought necessary. The complaint is by no means dangerous, and did not confine him a day ; but as he felt considerably debilitated, he did not

think it expedient to preach on the next Sabbath. The Sabbath after, he preached for me again in the afternoon, but said he felt considerably unwell during the sermon. By this time he was relieved of the diarrhœa, his appetite was keen, and he thought his general health would be improved for his late illness. On Wednesday the 29th June, he rose from the tea-table before it was dismissed, retired to his room, and shortly after, we heard him vomiting. He took some medicine, and vomited some during the night. In the morning I went after the physician, who pronounced his case to be the cholera morbus, which is very prevalent here. For the space of two or three days his stomach was so irritable, that scarcely any thing would lie upon it, and his vomiting, which returned occasionally, was very violent. By means of laudanum introduced into the system through the medium of the skin, he was gradually relieved, and began to take some nourishment in small quantities. From the commencement of this attack, he had watchers with him every night, and was faithfully nursed by a pious coloured woman, to whom Mr. Baldwin expressed much gratitude. By Wednesday the 5th of July, he was so much better, that the Dr. thought of dropping his attendance. On that day, he came down stairs for a little while. On Thursday he wrote a letter to Mr. Beckwith of Monkton, Vermont, and spoke of setting out on the following Monday to obtain the collections of individuals in the States, favorable to his object, to support him, while prosecuting his labours here.—In the evening he was rather feverish. The next day I went into the country very early in the morning and did not return till sun-down. In the afternoon of that day, he had a sudden spasmodic affection, and seemed to be in the agonies of

death. The attendants were frightened, and sent for physicians in all directions. Shortly *three* arrived, and his ill turn passed over.—He expressed great anxiety to see me. When I returned, he told me that he should die, expressed his thanks for our kindness, begged we would forgive, whatever we had seen amiss in him, directed me to write to his father, and gave instructions respecting some business. He then said, he had that day been favored with extraordinary views of the Saviour; that he seemed to stand between God and his guilty soul making peace for him. At intervals he repeated, "Oh, the joys of going!" "Christ is all!" "Christ is all!" After this he became delirious at intervals. On the Sabbath, July 9th while I was preaching the second time, his senses returned, and he became anxious to see me. On my return I conversed and prayed with him, when I finished he said he could assent to every word of the prayer—he would not allow me to petition for his recovery. He said it seemed strange to him, after he had finished his work in Vermont, that he should come as far as it would have been to have gone home in another direction, to die in a land of strangers. He told me his age and some of his past history. To a friend who called upon him before he became delirious, he said, I may be deprived of my reason, and if I am, I wish you to bear testimony to my friends, that I feel happy in my mind, and am willing to leave the world. If I should tell you the views and feelings I have had this day, you would think me an enthusiast.

"Before the middle of the night his delirium and other symptoms were so alarming that the attending physician sent for two others, to counsel in the case. They advised bleeding as the last resort. From this time *four* of the first physicians

in the city met on his case twice a day. On Monday, a letter arrived from his brother and sister in Goshen, (Conn.) which he desired me to read to him, and said he understood it, but I doubt whether he did. His exertions to escape were so frequent, that besides the nurse, we were obliged to have two men watch him day and night. On Tuesday night and Wednesday morning we thought him dying, but it was not till Wednesday evening July 12th at a quarter past 6 o'clock, he calmly breathed his last, and entered I doubt not into that rest which remaineth for the people of God. "He was a good man and full of the Holy Ghost," and through his instrumentality, "much people was added to the Lord."

C. S.

IMPORTANCE OF FIXED PRINCIPLES
OF CONDUCT.

So far as men do not respect *principle*, and refer their conduct to some *rule*, they yield, of course, to the government of feeling. To expose the danger of what is so common, is the object of this paper.

While mere feeling impels the child, the strength of a parental arm is necessary to keep him from self-destruction; and until childhood is past, he needs parental instruction, counsel and government. These he must have, or the government of feeling will ruin him.

Present feeling often bears away the youth in a course that leads to a life of regret. His spirits are buoyant; scenes in prospect that are gilded by imagination, invite; experience has not taught him that appearances may not accord with facts; hence he is betrayed into danger; the precious advantages of early life are lost, and age follows, to be afflicted with regret for the consequences which the government of feeling has occasioned.

Why is the intemperate gratification of appetite allowed? Does interest plead? Does the experience had of the effects which follow, induce? Does the law of God approve? Nay: all unite to frown their opposition. Every interest is laid upon the altar; the effects which follow form an assemblage of the most painful things of life, and God unites his veto with his curse. It is the government of feeling which impels; and its influence in this single case seems sufficient to induce the most wakeful distrust of its tendency.

Present feeling hurries the angry man into deeds, the effects of which no regret can retrieve. Against the gust of human passion God has spread the protection of his authority over the brute tribes. But what outrages, notwithstanding this, does the government of feeling induce the angry man to commit on these patient, faithful servants. With what dismay and terror does this prepare such a man to fill his dwelling! No ties are too sacred or too tender for him to violate. He is terrible in proportion to his sagacity and power. Friend and foe are the same. Under the government of feeling there is no discrimination in the choice of means, and the most of those deeds are done which constitute the forfeiture of liberty and life.

The present feelings of the impenitent sinner induce him to defer attention to the gospel. He knows that death is approaching, that the retributions of eternity succeed, that life affords the only season to prepare, and that if his peace be not made with God, his soul is lost forever. Still he defers attention. Sabbaths rise upon him in vain; in vain does the house of God open to him its gates; in vain is the celestial message proclaimed; in vain does conscience speak, and in vain is heard the voice of God in his word and providence. At-

tention is withheld. The subject of all these means goes on as though there were no other state than this, and no higher or more worthy objects than those which now engross his mind and heart.

Another example is found in the Christian. Why does not Christian hope prepare all who enjoy its consolations to profess religion, to follow Christ in his ordinances, and thus to cast the weight of their influence into the scale of godliness? Not, indeed, because the propriety and the duty of these things are not apprehended, but because *feeling* dissuades. Why does not every Christian pray in his family, and instruct his children? Not because the duty is doubtful in his view, but because his feelings disincline him. Why does not every professor of religion hold the interests of the body of Christ with which he is connected, as supreme, watching for these, making sacrifices for the promotion of these, thinking less of his own wounds than of those which the church receives, and thinking less of any slight when cast upon himself, than when cast upon Christ? A state of feeling has intervened which prepares its subject to seek his own things, to the neglect of Christ's. No Christian will vindicate these things; there is no Christian that is not constrained to condemn them; but they are allowed through the mere influence of feeling. Thus secret prayer and the devotional reading of God's word are neglected. Inattention to these duties is, perhaps, the last thing into which the Christian once thought himself liable to fall, and into which he never would fall were it not for the government of feeling.

There is not unfrequent occasion to inquire why the seasons in which the church may agree to unite in prayer, and especially why the *monthly concert*, is not more generally attended? All unite to approve of the consecration of this monthly season. They read of it

and they speak of it, as one of the things which auspiciously signalize the day in which we live. The thought of having the church retrograde to the point at which she was when this concert commenced, or of having it given up, would afflict them. It is a season which they greatly value, both on their own account, and on account of the general interests of Zion. Nothing could tempt them to subscribe the relinquishment of its privileges; and yet the precious season often passes by neglected. *Why?* They did not *feel* like attending. Perhaps they thought they should attend but one half hour before the question was to be decided; but their *feelings* changed.

Fixed principles of conduct, therefore, are of supreme importance. With such as are safe, and of universal application and obligation, we are furnished by the Scriptures; and God has endowed us with intellect, to enable us to refer our actions to them. The most important province of intellect, is to regulate the conduct of rational agents. So far as we forego the use of this, we loose our dignity, though not our accountability, as rational creatures, and decline towards the rank of the irrational tribes.

No more important is it that the voyager on a tempestuous ocean respect his chart, and give not himself up to the influence of winds, and waves, and currents, than that the voyager of life respect the great principles of conduct which are prescribed in the word of God. The reason why so many make shipwreck of their interests for time and eternity, is their neglect to do this. The reason why so many Christians pursue but an indirect and unsteady course, is this neglect. The obviousness of the fact is such as to supersede the necessity of further confirmation; and the consequences induced are so *apparent*, as well as *dire*, that I may well be

excused from the address of exhortation to those that shall notice these hints. *To the law and to the*

testimony. As many as walk according to this rule, peace be on them. B. J.

MISCELLANEOUS COMMUNICATIONS.

SACRED CHAPEL OF LORETTO.

SOMETHING is known among us of the absurdities of the Catholic religion, but it is only when we are in a Catholic country, and actually witness the mental bondage of its subjects, that we are fully aware of the corruptions of that religion, or can fully appreciate the blessedness of our own. A capital instance of Romish imposture is the fiction of the *Holy House*, or Sacred Chapel of Loretto, one of the most celebrated places in the Catholic world. An American gentleman who visited this chapel purchased a tract which contains its marvellous history, and is constantly offered to strangers at Loretto; and from this tract a contributor to the *Christian Spectator* has been at the pains to translate so much as is contained in the extracts which follow.

Historical Abridgement of the Miraculous Removals of the SACRED HOUSE of Nazareth, by Signor Murri, Curate of Loretto; Translated into French by Philip Pagès, Apostolic Penitentiary, &c. &c.

Preface of the French Translator.

It is with the most lively interest that I translate from the Italian into my own language the history of the Sacred House written by M. the Curate Murri. The French, who are naturally the friends of the beautiful and the true, will feel some degree of obligation to me for having given them in their own

language a history as interesting as it is marvellous. Profane historians glory in transmitting to future ages, facts infinitely less important than the admirable removal of the Sacred House.

If in any corner of the universe a spot were pointed out which had served as an asylum to a celestial spirit, the most indifferent and frigid of mankind would undertake long voyages to visit such an asylum; and those of the least literary curiosity, would, at least once in their lives, run over a book which furnished them details the most sincere, and the most true. With what eagerness, with what holy enthusiasm, should we not then desire to read the expose, at once ingenuous, simple, sincere, and elegant, which M. Murri has given us of this humble house which served for a retreat to the Sovereign of the world?

This divine and almighty Architect could doubtless have created for himself a second heaven and have used it as his domicil; but as he became man to teach men humility, till then unknown, he chose to be born in a spot the most abject and vile, the better to condemn the pride, vanity, and false grandeur of mankind. But I mistake; this place is neither vile nor abject; on the contrary it has been almost rendered divine by the habitation and the presence of a God concealed in an human form; and for five centuries it has justly become the object of the veneration of the Catholic world. As the learned ecclesiastic who gives the historic-

al account of this Sacred House and of its miraculous removals, speaks of it far better than I can, I desist, and let him speak for himself.

[Here follow four rude engravings. The first is entitled, "View of the Sacred House, carried by angels from Nazareth to Terrata and from Terrata to Loretto;"—the second, "Plate of the Crucifixion which is in the Sacred House;"—the third, "Statue of the Holy Virgin in the Sacred House;"—the fourth, "Figure of the Key which was found in the Sacred House of Loretto and is preserved in the monastery of the Abbey of *Farfa*, whither it was carried by a clerk belonging to the sanctuary."]

HISTORY OF THE SACRED HOUSE OF NAZARETH.

Chapter 1. The city of Nazareth, situated on the declivity of an agreeable hill in the neighbourhood of Mount Tabor and of the brook Kishon, was one of the first cities of the province of Galilee, before the Romans conquered Judea. But the just wrath of God having delivered this country, drunk with crimes, to the scourge of the most murderous war, of famine, and of the pestilence, and to a desolation which will end only with the world, Nazareth was forced to share in the general lot of all Judea; it was devastated to such a degree in the time of St. Jerome, that it had become a miserable hamlet. The zeal of the first Christians attempted in vain to restore to it a part of its ancient lustre by establishing there an episcopal see. The last of its pastors having shamefully apostatized, the city fell into such a decline, that at the present day one can find nothing there but a miserable remnant of cabins, or more accurately speaking, caverns which serve for an asylum to the bandits and vagabonds of Arabia.

Still neither the ravages of time nor the force of arms have been, or will ever be, able to wrest from Nazareth the glory of having been the country of the most august Virgin Mother of God, and of having contained within its walls the house where she was born, where the great mystery of the Incarnation took place, and where our Lord Jesus Christ lived the greatest part of his mortal life, that is to say, until his Baptism. It is this sacred house, which by the ministry of angels, has been, after so many years, transported among us, and which now constitutes the glory of our Italy and the richest blessing of the whole province of the Marquisate of Arcana.

It is well known that in the year 71, of the Christian era, the city of Nazareth was cruelly pillaged and laid waste by the troops of Titus Vespasian. God however watched with a careful and propitious eye over the preservation of the Sacred Domicil of Mary, not having permitted the fury of the Roman soldiers to penetrate to the spot where it was situated, and in which it always remained concealed until the moment fixed in the divine decree for exposing it to the veneration of all the nations of the earth.

Such an event first happened in the reign of Constantine the great. The empress Helena, about the year 307, undertook a holy pilgrimage to the sacred places of Palestine. She first visited the manger of the Lord, then Calvary, and the Holy Sepulchre; and after having caused to be thrown down and carried away the execrable statues of Adonis, of Venus, of Jupiter, which the Heathen had erected there in contempt of the Christians, she came to Nazareth in Galilee. The place where our redemption had its beginning was the only one where she found no mark of profanation. The holy pilgrim found the sacred dwelling of the Virgin in the midst

of a heap of ruins. The extreme poverty of this small habitation and the little furniture remaining in it inspired her with mingled sentiments of respect, of sacred horror, of tenderness, and of the most lively gratitude towards the Sovereign Lord of the Universe, who from love to us had chosen his abode in so miserable a cottage. After having venerated the sacred building, she resolved to suffer no change to be made in it, except that she directed the altar to be rebuilt on which the holy Apostles had offered the divine sacrifice. To satisfy at once so rare a piety, she gave pressing orders to the imperial ministers to have erected above and around the Sacred House an august and magnificent temple, and to have engraved on the marble of the front this short but expressive inscription:

Haec est Ara in qua primo jactum est humanae salutis fundamentum :

This is the Altar on which the foundation of man's salvation was first laid.

Scarcely had this great building been completed than its fame was spread throughout the universe, and this was the time when the people began to desire to undertake pilgrimages for the purpose of paying reverence to the house of the Queen of Angels. Kings, princes and other personages as illustrious by birth as for their holiness, came to visit this terrestrial heaven. Jerome, St. Paul, to say nothing of others, went there to pay their homage and to offer their prayers. St. Louis, King of France, was equally desirous of visiting this great sanctuary. This voyage was attended by circumstances so extraordinary that they deserve to be minutely detailed.

In the year 1245, Palestine had fallen under the power of the Saracenes. Louis was at this time filled with the desire of conquering this

happy land, and with it all the holy places which rendered it so respectable. He accordingly embarked with a powerful army and safely landed on the coast of Egypt: but the pestilence which prevailed in these countries opposed his designs. So great a number of the French warriors became victims to this scourge that the holy king, no longer able to resist his enemies, was made prisoner of war himself.

God permitted that a war undertaken from motives so reasonable, so holy, should end disastrously, because the time which he had decreed for the deliverance of the holy land had not arrived. It seemed to be delayed that the miracle of the translation of the holy house, might be more celebrated and more surprising to the nation, when they should see it snatched as it were in a moment from the hands of infidels. Saint Louis, by means of a capitulation, obtained his liberty, and was able safely to transport himself to Nazareth. He arrived there on the 25th of March precisely. On the day of the feast of annunciation they saw him depart on foot from Mount Tabor, covered with a cloth of hair, in the character of a deep penitent entering into the said city with humility, his eyes bathed in tears, to worship there, the chamber of the adorable Mary. Having heard the holy mass he wished again to commune there, he repaired to the Basilic which covered and surrounded the holy house, and ordered the legate of the holy Apostolic See, Odon, Bishop de Frascati, to celebrate with solemnity the holy Mass at the Master altar, and by his royal presence he rendered this sacred ordinance more brilliant and magnificent. Even at this time are to be discovered in this divine place the commemorations of such an event. Upon the western wall, may be seen different paintings very ancient, distributed in three rauchs of

pictures. In the second rank we still see towards the right side an image of the holy virgin, with her divine son upon her knees, and on her side a picture of St. Louis which represents him clothed in royal apparel of red and white with a mantle of purple. The fetters, which are falling from his right hand seem to indicate the captivity under which he has groaned, while in his left he holds a switch in the form of a sceptre, a mark of his royal dignity. It is not probable that such a painting can be new, or that it be the work of the last ages, since the Dalmatians, among whom the holy house first rested after its translation, assure us that they beheld it at the first moment as we see it at this day. Having regard to the monuments of history which we come to point out, it seems that one must suppress every doubt of the existence of the holy house of the Virgin Mary, in Nazareth of Galilee, unto the end of the 13th century. It was then, that is to say, in 1291, that the Caliph, or King of Egypt, inflated by preceding victories, took possession of all Galilee, after having put 25,000 Christians to death by the sword, and consigned to slavery 200,000 more. It was thus that the mild reign of Christianity suddenly ceased in Syria, and infidels prevented the religion of its ministers from entering a country so interesting to every Catholic. Behold, how the holy places of Palestine were exposed to the most outrageous profanation!

Nazareth then saw destroyed, the august Basilic, built by Saint Helene. The mighty Lord who has always been wonderful and incomprehensible in his works, to save the house of his divine Mother, where commenced our redemption, by the most surprising and unheard of miracles, drew it from its foundations (for proof of this wonderful event still exists visibly

at Nazareth) and transported the edifice of Nazareth into Dalmatie where for some time it was deposited.

Chapter 2.—The wonderful translation of the holy house of Nazareth in Galilee to the shores of Sclavonia and Dalmatie, occurred as we have said, on the 10th of May 1291, under the Pontificate of Nicolas XIV. It stopped upon a little height situated at the entrance of the village of Tersate and of Fiume. The edifice was now discovered by the inhabitants for the first time, and the extraordinary spectacle of a house translated as it were in one night, filled all the neighbouring people with astonishment. A multitude of Dalmatians ran at the noise of so unheard of a wonder, and after having observed this holy house placed without foundation and without support upon unequal ground; after having remarked that its structure appeared most ancient, that the stones of which it was constructed showed evidently that it was not of their country, but announced the taste of a far distant land, they entered there, and their surprise increased when they saw that this house was covered and ceiled; that the boards were painted blue, and divided into small squares ornamented with golden stars. We remark still at the present day, two pieces of the said ceiling in the holy chimney, one above the sheet in which the sacred relics are preserved, and the other above the clock. A small altar was perceived attached to the wall opposite the gate; upon this altar there was found an ancient Greek cross of wood with the image of a crucifix painted upon a curtain which covers the cross; and also a statue of the holy virgin holding in her arms the infant Jesus. On the left of the entrance was seen a small chest let into the wall, and at a little distance from that, the place of an ancient hearth

made after the fashion of the Nazarenes, without an aperture for the smoke, because in the oriental houses, they used coal merely.

But that the people of the city of Tersate might be instructed in the value and origin of the holy house, the Mother of God wished to join to this extraordinary event a new miracle. Alexander de George, descendant of Modruse and curate of Tersate, being then dangerously ill, the holy virgin appeared to him in a dream and revealed to him the fact, that the holy chapel which had recently arrived in that country in a manner which no one was able to explain, was the true house of Nazareth in Galilee, and in testimony of the apparition, she restored him to perfect health. The good curate on awaking from sleep found himself perfectly cured, abandoned his bed, and full of joy flew to the holy chapel, where he thanked his divine Benefactress. We are left to imagine the joy of the people on seeing their pastor restored, and hearing him narrate the heavenly favors which the powerful Mother of God had deigned to grant for their mutual consolation.

The inhabitants of Tersate, though convinced firmly of their good fortune, addressed themselves unanimously to the Chevalier Nicholas Frangipani, who was then Governor and Lord of that province, and asked permission to send to Nazareth four of their fellow citizens, to assure themselves beyond a doubt of an event so unheard of. The pious Governor not only listened to the request of his subjects, but he wished himself to provide the four persons designated for this journey, with all that was necessary for undertaking it with security and success. Among these travellers they chose Sigismond Orsich, and Jean Gregoruzchi, both equally distinguished by their birth, honesty, and fidelity.

Before their departure, they

measured with the greatest exactness the enclosure of the holy house that they might afterwards examine, being upon the spot, whether this house actually came from Nazareth; if the foundations really rested there, and if they answered to the walls of that respectable habitation. On their return from Palestine, after the execution of their important commission, the four deputies assured all unanimously that in Nazareth the dwelling of the holy virgin existed no more, but that on the spot where it had stood they had carefully observed the foundation still known by its length, width, and thickness, after the manner of the building of the country; by the quality of the stones &c., and that all accorded perfectly with what they saw of the holy house, with which the Lord by a miracle so extraordinary had wished to honor their country. They fully believed that in a little time the worship of the holy house would render it famous by the infinite number of pilgrims who from all parts would resort to Tersate.

The Governor Frangipani enriched the holy chapel with precious gifts, and he had already formed vast projects for promoting the devotions of the faithful, and for enhancing, if it were possible, the celebrity of the sacred place, when suddenly, after three years and seven months, they saw the holy chapel raised anew in the air and passing the Adriatic sea: it placed itself in the midst of a thick forest a little distance from the happy hill where we actually see it at the present time, and where all the Christian world repair to venerate it.

Chapter 3.—The tenth of December 1294 under the Pontificate of Celestin V. was the memorable epoch of an event so prodigious. About ten o'clock the preceding night, the sacred dwelling appeared in the neighborhood of the city of Recanati, and placed itself in a

wood of laurels about two leagues distant from the city. I dare to hope the pious reader will not be sorry to find here the details of this happy event. He will contemplate with admiration the designs of God, who often employs the most feeble instruments to accomplish his greatest miracles. Men were buried in sleep at the moment when this wonderful translation took place. The simple shepherds, who according to their custom had arisen to take care of their flock, were the first who had the pleasure of seeing this holy sanctuary. An extraordinary light which shone from its side struck their eyes and inflamed them with the most lively desire to draw near, that they might discover the cause of the novelty. They saw with astonishment that the light issued from an old house, which they found for the first time in a place where there had previously existed no traces of an habitation; but as they ran from all sides drawn by the novelty of the miracle, and reasoned together, (one among them had seen it at a distance when borne in the air,) it advanced towards the nearest shore of the Adriatic sea.

Afterwards, encouraging one another, they run the risk of entering, imagining well that this new sanctuary must be something surprising and divine. In short, being convinced of the reality of the miracle, they were ravished with sentiments of profound veneration, and passed the remainder of the night in this holy place. Scarcely had the morning began to dawn, when they took the road to the City, impatient to carry to their masters news so singular. Their simplicity at first caused their recital to be suspected, but the air of surprise, of intrepidity, and the constant and uniform testimony of these good men, incapable of imposition, dissipated every suspicion; and had such an ascendancy over the minds of many, that they followed these

rustic shepherds, and went with them into the woods to convince themselves of a fact which seemed to them so surprising and incredible. Arrived at the place designated, they saw, they examined all. The exact account of this surprising and marvellous edifice, the novelty of its appearance, its ancient structure, the foreign ornaments which decorated it, the stones of an unknown quality which they saw, its stability upon uneven ground without the support of any foundation, the little altar upon which there was a Greek Cross, the statue of the holy virgin which seemed to excite in them extraordinary veneration and respect; all surprised them, and looking upon one another transported with a joy mingled with fear, by sighs and tears they cried with a loud voice, "the hand of God appears evidently in this place; this little chamber," say they, "must be something great, singular, divine." In the mean time, they were unable to ascertain how it was possible for it to be transported to this place. But the holy virgin did not long delay to enlighten them, as she had herself condescended to instruct the Curate of Tersate, Alexander de George; she had also appeared at the same time to two of his devoted servants who inhabited the environs of Loretto, and informed them both that this was the house of Nazareth transported to this place by the ministry of Angels, in order to give to Christianity, by so august a present, a powerful support and a secure refuge in necessity the most pressing. The first who saw this wonderful apparition was Saint Nicholas of Tolentin, one of the greatest saints of the order of St. Augustin. This Saint remained then at Recanati. The other was one styled Brother Paul, who had fixed his solitary dwelling upon the top of a hill not far distant from the place, which they call at this day Montorso.

The noise of the miracle spread

itself on every side, and nothing was spoken of but the Forest of Loretto and the holy house of Nazareth. Day and night the roads were full of strangers of every condition, of every age, of both sexes, who ran to contemplate this holy chapel and to carry thither the tribute of homage, of veneration, and of love, to him to whom it was due. Persons the most delicate, disregarding the difficulties of the roads, and the inconveniences of the season, made it a pleasure to visit this holy place, preferring the shade of trees to their gilded ceiling; and esteeming the hardness of the soil of the Forest of Loretto more delicious than the softness of their beds. Meantime the enemy of the human species, trembling to see so great a good operating against his pleasure, made every effort to destroy the devotion of the faithful, and prevent the multitude from assembling there. The sanctuary was placed in the midst of a Forest about half a league from the sea. There was nothing to conduct to it but narrow roads filled with bushes and thorns. These paths were winding and difficult. Some men without religion and without manners, drawn by their love of money and seduced by the devil, collected in the vicinity of the sacred place, and, divided into bands, laid snares on all sides for the pious pilgrims who resorted there; so that the fear of assassinations which were daily committed greatly diminished their number, and this sacred asylum was almost totally abandoned. These grievous incidents seemed however to be appointed by heaven in order that the people, apprised of the wonderful coming of the holy house of Mary, might the more readily believe the news of its second translation. In fact, about eight months after its first arrival, the sacred house found itself located upon the summit of a fine hill which

rose towards Recanati at the distance of about a mile from the place which it had occupied in the Forest. Two brothers, citizens of Recanati, who possessed this hill, greatly satisfied with the precious gift which heaven had bestowed upon them in placing on their estate this holy chapel, were desirous to render to it every possible honour. But in a few days seeing the Altar and sacred walls covered with rich presents, which the generosity of good Christians had deposited there without ceasing, these riches produced in their hearts the base desire of enriching themselves at the expense of the sacred place. Each of them having attempted to appropriate to himself exclusively these riches, they came very near staining with fraternal blood the soil which the holy Virgin had chosen for her abode.

The Most High, who abhorred fraternal dissensions as much as the assassinations which had been committed in the forest, transported the house of his divine Mother from the estate of these two bad brothers, and placed it on a finer hill within a gun shot distance of the first, in the midst of the public road which conducted to the *Port de Recanati*, the same place where it now exists.

In every place of which we speak where the house of the holy virgin has been carried, are to be seen evident marks where it was placed. The first of these places is situated between the hill of Montorso and the river *Musone*, and is now called *Bandeirola*. We see there a fine well for the accommodation of the people who resort thither in great numbers, and we also discover vestiges of banks thrown up 200 years ago, by order of the Rev. Father Riera, one of the first *Penitenciers* of Loretto for preserving the memory of the place where the holy house was placed on coming from

Dalmatia. On the east they have built a little wall about six feet in height, upon which is an image engraved upon stone, representing the coming of the holy house.

The little hill belonging to the two brothers of which we have spoken, is now enclosed within the limits of the city, in the rear of the quarters of the soldiers. There is also a small house where is to be seen another image also engraved on stone, above which was formerly the following inscription; "*Visitatio custodivit.*"

The happy people of Recanati, where the hill and forest of Loretto were situated, were eager to make solid walls to surround the sacred house with the view of preserving it from the inclemencies of weather and incursions of robbers. Afterwards they made porticoes for the accommodation of those who daily resorted thither, and besides these, they made different lodging places for pilgrims, for the citizens of Recanati, and for the priests who performed divine service in the sacred chapel. In the porticoes or piazzas, the most celebrated painters of the day painted the principal mysteries of our holy faith, which had some respect to the sacred house of Mary. They failed not distinctly to represent the miraculous translations from Nazareth to Tersate, and from Tersate to Loretto, and all which had taken place in the latter.

It is impossible to describe here the fervour of these devoted citizens, and the zeal which they manifested in their efforts to enhance the splendour of Loretto, and to increase the worship of the sanctuary. From time to time, however, their pious and noble designs were interrupted by the civil wars which took place. No one is ignorant of the disgrace which the people of Recanati experienced in the year 1322. The inhabitants of this city having revolted against the minis-

ters of the sovereign Pontiff John XXII, after a long siege their city was taken, sacked, and in part destroyed. But at length, Recanati returned to the obedience of its legitimate sovereign, and the inhabitants proved themselves no less desirous of embellishing the sacred house of Loretto, than of recovering their own property. They determined in consequence, to enclose the sacred chapel within the limits of a temple of such a size, that they might have the satisfaction of seeing it completed within a few years. This temple endured about 140 years, until the Pontificate of Paul II, who caused another to be constructed, much larger and more magnificent, and that is the one which now remains. The great Sixtus V. took care to perfect it, ordering that the following inscription cut upon black stone in large golden letters should be placed upon its front; "*Deiparae domus in qua Verbum caro factum est.*"

Chapter 4.—From the moment that the sacred temple of Mary was fixed by fortune among us, the human species found there an abundant source of the most splendid miracles and the most singular favors. It is at Loretto, that an infinite number of Heretics, Jews, and Infidels, have been illumined by celestial light, which, in showing them their errors, has dissipated their blindness. Persons possessed by the devil have been delivered, the lame have been restored, the blind enlightened, the sick cured, and the most obstinate sinners truly converted. What misfortunes, what disgrace, has Italy experienced in every age! Frightful earthquakes, wars the most obstinate and bloody, and in fact an accumulation of evils so afflictive that the mere recollection of them fills us with horror. But the instant that Christians offered their vows and prayers at the temple of Loretto, they saw themselves at once delivered from the

dangers and misfortunes under which they had groaned. The *ex voto* without number with which the walls are covered as with tapestry, form an obvious testimony of the favours which have been received there; and the immense treasures, composed of the offerings of all the Catholic world, prove authentically the veneration which they have felt for this sacred place, and force conviction upon every impartial mind. All in short serves to prove how fully the faithful were persuaded, that it was in reality the sacred house of Nazareth, in which our Lord and his holy Mother had dwelt, and the miracles continually wrought in this sanctuary, fully demonstrate how willing the Lord is to augment the glory of this divine asylum.

It is not then surprising, after miracles so unheard of and long continued, that so many holy and respectable persons should have come from the most distant countries to this holy place, to offer the homage of their piety and respect, and that they have left there proofs so sincere and liberal of their veneration. It is not more astonishing that sovereign Pontiffs have granted to this sanctuary so many indulgencies, privileges, and liberal gifts.

If a father, a husband, a friend, take delight in looking upon the portrait of a son, of a wife, of a friend, how much more are Catholics entitled to enjoy the sight of one of the most ancient representations of the Mother of God. Master and only sovereign of all that exists, it is not surprising then to see the real head of the universal church taking so much care to increase if it were possible the celebrity and worship due to Mary. Among so many other things which respect no less the affairs of heaven than earth, his tender piety has made him consider this object as one of the most worthy of his fine

soul, and of the unwavering faith which sustains and animates him in all that he does. It is on this account therefore that this holy Pontiff has exhibited so much solicitude, so much pomp, to render this deposit precious in the place in which heaven itself has placed it. This providence of our almighty Lord, who for five ages has watched over his work with singular care, and preserved to us a monument so worthy of veneration, proves evidently that this sanctuary is the object of his complacency, and as this house has been the abode of the daughter of so many kings, it has inspired very recently the worthy son of the first monarch of the world to take it under his royal protection. Antiquity, splendour, tradition, magnificent presents, collections of people from the most distant countries, all tend to prove that this sacred pledge has been confided to Loretto, as a present which she has received from the hand of God himself. Holy city, fear nothing then while thou shalt possess this celestial treasure, while thou shalt render thyself thus worthy, peace, abundance, security, joy, happiness, shall form thy portion.

New Zion, more happy shalt thou be as divine grace shall be poured out upon Italy, upon the whole world, but especially upon the pious prince who has taken thee under his protection. Doubt not but that thou shalt secure to thyself the blessing of heaven which is never wanting to sustain the throne of wise and virtuous kings who favour the church, its principles, and its laws.

So many proofs, in fact, so many testimonies of persons the most respectable, ought to close the mouths of unbelieving critics who, seduced by a spirit of contradiction and malignity, wish to attempt to obscure the glory of the great Sanctuary of Loretto. It is not by superficial opposition, neither by

Dalmatia. On the east they have built a little wall about six feet in height, upon which is an image engraved upon stone, representing the coming of the holy house.

The little hill belonging to the two brothers of which we have spoken, is now enclosed within the limits of the city, in the rear of the quarters of the soldiers. There is also a small house where is to be seen another image also engraved on stone, above which was formerly the following inscription ; “ *Visitatio custodivit.* ”

The happy people of Recanati, where the hill and forest of Loretto were situated, were eager to make solid walls to surround the sacred house with the view of preserving it from the inclemencies of weather and incursions of robbers. Afterwards they made porticoes for the accommodation of those who daily resorted thither, and besides these, they made different lodging places for pilgrims, for the citizens of Recanati, and for the priests who performed divine service in the sacred chapel. In the porticoes or piazzas, the most celebrated painters of the day painted the principal mysteries of our holy faith, which had some respect to the sacred house of Mary. They failed not distinctly to represent the miraculous translations from Nazareth to Tersate, and from Tersate to Loretto, and all which had taken place in the latter.

It is impossible to describe here the fervour of these devoted citizens, and the zeal which they manifested in their efforts to enhance the splendour of Loretto, and to increase the worship of the sanctuary. From time to time, however, their pious and noble designs were interrupted by the civil wars which took place. No one is ignorant of the disgrace which the people of Recanati experienced in the year 1322. The inhabitants of this city having revolted against the minis-

ters of the sovereign Pontiff John XXII, after a long siege their city was taken, sacked, and in part destroyed. But at length, Recanati returned to the obedience of its legitimate sovereign, and the inhabitants proved themselves no less desirous of embellishing the sacred house of Loretto, than of recovering their own property. They determined in consequence, to enclose the sacred chapel within the limits of a temple of such a size, that they might have the satisfaction of seeing it completed within a few years. This temple endured about 140 years, until the Pontificate of Paul II, who caused another to be constructed, much larger and more magnificent, and that is the one which now remains. The great Sixtus V. took care to perfect it, ordering that the following inscription cut upon black stone in large golden letters should be placed upon its front ; “ *Deiparae domus in qua Verbum caro factum est.* ”

Chapter 4.—From the moment that the sacred temple of Mary was fixed by fortune among us, the human species found there an abundant source of the most splendid miracles and the most singular favors. It is at Loretto, that an infinite number of Heretics, Jews, and Infidels, have been illumined by celestial light, which, in showing them their errors, has dissipated their blindness. Persons possessed by the devil have been delivered, the lame have been restored, the blind enlightened, the sick cured, and the most obstinate sinners truly converted. What misfortunes, what disgrace, has Italy experienced in every age ! Frightful earthquakes, wars the most obstinate and bloody, and in fact an accumulation of evils so afflictive that the mere recollection of them fills us with horror. But the instant that Christians offered their vows and prayers at the temple of Loretto, they saw themselves at once delivered from the

dangers and misfortunes under which they had groaned. The *ex voto* without number with which the walls are covered as with tapestry, form an obvious testimony of the favours which have been received there; and the immense treasures, composed of the offerings of all the Catholic world, prove authentically the veneration which they have felt for this sacred place, and force conviction upon every impartial mind. All in short serves to prove how fully the faithful were persuaded, that it was in reality the sacred house of Nazareth, in which our Lord and his holy Mother had dwelt, and the miracles continually wrought in this sanctuary, fully demonstrate how willing the Lord is to augment the glory of this divine asylum.

It is not then surprising, after miracles so unheard of and long continued, that so many holy and respectable persons should have come from the most distant countries to this holy place, to offer the homage of their piety and respect, and that they have left there proofs so sincere and liberal of their veneration. It is not more astonishing that sovereign Pontiffs have granted to this sanctuary so many indulgencies, privileges, and liberal gifts.

If a father, a husband, a friend, take delight in looking upon the portrait of a son, of a wife, of a friend, how much more are Catholics entitled to enjoy the sight of one of the most ancient representations of the Mother of God. Master and only sovereign of all that exists, it is not surprising then to see the real head of the universal church taking so much care to increase if it were possible the celebrity and worship due to Mary. Among so many other things which respect no less the affairs of heaven than earth, his tender piety has made him consider this object as one of the most worthy of his fine

soul, and of the unwavering faith which sustains and animates him in all that he does. It is on this account therefore that this holy Pontiff has exhibited so much solicitude, so much pomp, to render this deposit precious in the place in which heaven itself has placed it. This providence of our almighty Lord, who for five ages has watched over his work with singular care, and preserved to us a monument so worthy of veneration, proves evidently that this sanctuary is the object of his complacency, and as this house has been the abode of the daughter of so many kings, it has inspired very recently the worthy son of the first monarch of the world to take it under his royal protection. Antiquity, splendour, tradition, magnificent presents, collections of people from the most distant countries, all tend to prove that this sacred pledge has been confided to Loretto, as a present which she has received from the hand of God himself. Holy city, fear nothing then while thou shalt possess this celestial treasure, while thou shalt render thyself thus worthy, peace, abundance, security, joy, happiness, shall form thy portion.

New Zion, more happy shalt thou be as divine grace shall be poured out upon Italy, upon the whole world, but especially upon the pious prince who has taken thee under his protection. Doubt not but that thou shalt secure to thyself the blessing of heaven which is never wanting to sustain the throne of wise and virtuous kings who favour the church, its principles, and its laws.

So many proofs, in fact, so many testimonies of persons the most respectable, ought to close the mouths of unbelieving critics who, seduced by a spirit of contradiction and malignity, wish to attempt to obscure the glory of the great Sanctuary of Loretto. It is not by superficial opposition, neither by

sophistry that one can be made to doubt of the truth of the translation of the sacred house ; undoubtedly inhabited formerly by the very august Mother of God. The house where the divine word became incarnate, for the salvation of the human species. The house where the Lord of the Universe has lived and been educated. Glory immortal to Jesus Christ, to his eternal Father, and to the Holy Spirit who lives and reigns in all ages. Amen.

[The description of the Sacred Chapel, and the enumeration of many of its splendid gifts, with the names of the donors, many of them of great fame and distinction, together with its costly ornaments and foundations for masses of immense expense, the translator passes over.]

As I write for the French in particular, I cannot resist the inclination I feel to describe the various gifts which the kings of France, predecessors of Napoleon the great, have made to this Sanctuary, the object of their piety as it is now of the special protection of Prince Eugene, viceroy of Italy.

Gifts ex voto, offered to the church of Loretto by the Kings, Queens and Lords of France.

One lamp of silver, by Catherine de Medicis, wife of Henry Second.

An extremely rich vase made of a sapphire stone, surmounted by an angel holding a lily formed of precious stones, by Henry III.

A jewel representing Marie de Medicis, wife of Henry IV, enriched by a great number of diamonds. Present from this Queen.

Two angels of silver bearing each a taper always burning at the foot of the grate, before the sacred statue, by the duke d'Epemnon.

A lamp and a silver ship, by the city of Paris.

Two silver lamps, by the Duc de Joyeuse, 1584.

One heart and two picture frames

of silver, upon which is written in Latin and in French, the consecration which the people of Canada made of their persons to the church of Loretto in the year 1684.

A book of devotion decorated with precious stones, by Henrietta Queen of England, sister of Louis XIII. Two crowns of gold loaded with diamonds and precious stones. These crowns ornament still the head of the Sacred statue : by the queen Mother of Louis XIV.

An infant of gold representing Louis XIV. at his birth carried by an Angel of silver, which weighs 100 marcs, and the infant weighs 48 marcs, by the same Queen.

A heart of gold embellished with precious stones, with two eyes of gold also, and garnished in the same manner, by Christine of France wife of the Duke of Savoy.

A Castle of silver representing that of Vincennes, by the Prince of Conty, brother to the Great Conde.

A silver statue of the holy Virgin, by a religious monastery in Paris, 1643.

A statue of silver of the great Conde represented on his knees, by the same prince.

A picture in silver representing the Duke of Montpensier on his knees before the holy virgin, by Louis of Bourbon, duke of Montpensier, 1571.

A picture in silver, which represents the citadel of Tournon, by Madam Claude of Tournon.

A silver lamp weighing 60 marcs, by the duke de Grequi Charles Sciarra.

A lamp of silver which belonged to Louis de Marrillac, Marshall of France, offered by Renede Marrillac.

A silver statue of the virgin, by Louis Perrochel, counsellor of the Parliament at Paris.

A picture of silver, by Chavigny.

A picture in silver representing

the city of Nancy, presented by the city. Communion cups of silver, by the cities of Lyons, of Puyen, of Velay, etc.

A very fine diamond, by M. Monchy.

A great heart of gold, by Paul Francois.

A robe for the sacred statue, by Marie Leczinski, Princess of Poland.

A heart of gold, and a part of the ornaments of silver, added in 1763.

A grate which separates the altar of the holy virgin, by the l'Abbe de Che're' Conseillen ala chambre des comptes de Paris. Legacy by his will.

Gifts recently offered to the church of Loretto.

A cup of gold garnished with brilliants and with diamonds, given by his majesty Joachim Napoleon, king of Naples.

Another magnificent cup of gold, embellished with rubies and chrysalized stones, offered by the prince Eugene, viceroy of Italy.

An *encensoir* and *navette* of gold, given by the Queen wife of the same prince.

A superb *ostensoir*, ornamented with emeralds and garnets magnificently wrought, present from the Queen of Spain, wife of Joseph Napoleon Bonaparte.

Another great *ostensoir* in gilded metal, ornamented by silver cherubims, rock crystal, and decked with rubies, presented by a Spanish Prince.

Three flaggons of rock chystal garnished with gold.

A magnificent ornament of brocade, ornamented with flowers of gold. Two silver lamps, present of the great Marquis del Campo of Spain, who gave also one hundred Roman crowns for the utensils of the vestry.

All the jewels which ornament the sacred statue have been recent-

ly given, as well as many others which I do not mention, that I may avoid a description minute and wearisome.

In the Sacristic (or vestry) where the treasure is, there are valuable pictures. That which represents God contemplating the humanity of Jesus Christ is the work of Guercino; the others are by Andre' del Sarto; and by Tintoretto.

Every day here is celebrated.

A legacy of six thousand crowns was left as early as 1634 to procure a solemn Mass for the Royal family of France every week, and there is one regularly performed in the holy chapel every Saturday in the year, with music for the king and Royal family. There is a daily Mass for Madam Duchess d'Aiguillon. The foundation for this is two thousand four hundred Roman crowns, and has existed from the year 1642. Every year, 26th August, a solemn feast is holden by Louis King of France. The expense is borne by the Bishop and Governour of Loretto, and the consuls of the city are bound to assist. Canons are fired. Many Lords and ladies have given similar proofs of their piety and generosity by thus giving foundations for Masses.

GLEANINGS FROM REJECTED PAPERS.

A PERIODICAL work, in a succession of years, will have accumulated to itself a great variety of papers which, for various reasons, it was not expedient to publish. Some were laid aside for badness of style, and some for badness, or barrenness, of sentiment. Some were anticipated by others, or were otherwise out of time. Some were behind the spirit of the age, or behind its intelligence. Many contain-

ed valuable thoughts, but were too much encumbered with useless or erroneous matter to be worthy of printing entire. Among them all, if one would be at the pains to look them over, there might be found some useful, as well as some curious things. We have bestowed a vacant hour upon them, and have brought forth a selection, of which the following are a portion.

DOUBLE DEALING.

All transactions in secular affairs should be equally guarded and honourable. Persons entering into contracts in trade and business, who so shape their terms as to afford an opportunity of getting away from the obligation, are highly criminal before God. Some think God will not narrowly inspect pecuniary matters, but they will do well to look into this, and see whether God passes over such matters. In the first days of the church it became a practice with some who possessed estates to sell them and deposit the avails in the common stock of the church. Ananias, a professed disciple, sold his possession and brought a part of the price, pretending it was the whole, and laid it at the apostles' feet as others had done. His wife too was privy to the deception and acted her part in carrying it on. And both were struck dead on the spot for prevaricating. An awful warning to prevaricators.—*Fast Sermon, on the Sin and Folly of Prevaricating.*

THE PLEA OF CUSTOM.

The Jews justified many of their proceedings from the *custom of their fathers*, while the same proceedings were pursued only because they were pleasing to themselves, but the fathers were made the stalking horse. 'Custom,' says

one of our sages, 'is the plague of wise men and the idol of fools.' An appeal to custom is no uncommon apology for evil practices. We can exclaim against no popular vice, no misuse of religion, no perversion of moral principle, but custom is offered as an excuse. To fall in with custom is an easy, a popular thing, but it is a principle which if admitted must tend to the utter ruin of any man, or nation of men whatever.

On the other hand, want of custom is as often pleaded as a reason for not doing this or that.—*Ib.*

FALSE CHARITY.

When and where we can put a favourable construction upon what may have some appearance of evil about it we are certainly bound to do it. But shall we dare to pronounce a thing done upon a good motive, or hope it is so, when there is no evidence that it is, but the evidence is to the contrary? It is often said, that we cannot see into the heart, and therefore should not judge of motive. True, we cannot see into the heart, but we can see what comes out of it, and it is by what comes out, that we ought to judge of the state that is within. We dare not ascribe any bad thing to a good motive;—a good heart out of its treasure bringeth forth good things, and an evil heart, evil things. Shall I hope and believe that that is done for the glory of the Redeemer which is clearly tending to pamper self-love?—Shall I say that a man is offering the sacrifice of righteousness unto the Lord when it is to be seen that he is offering sacrifice to his own net and burning incense to his own drag? Shall I express a hope that a thing is done in charity and for the good and wealth of Christ's whole church, when that same thing is directed and is tending to the gratification of pride, of bigotry,

of self-love, of mere party and party spirit? To go this length in charity is to level all distinction between virtue and vice—between depravity and purity—between Christ and Belial. It is to confound in one mass, good and evil, and to fill up the great gulf which God has fixed between heaven and hell, and to cast up the high way across it, so that the societies of the two worlds may no longer be each a separate and distinct people.—*Ib.*

TREATING TRIFLES AS THINGS OF IMPORTANCE, AND THINGS OF IMPORTANCE AS TRIFLES.

Some men attach an importance to a mere outward ceremony, to a form of worship, to the mode of administering an ordinance, to some internal regulation, some by-law, in the affairs of Christian society; and rather than omit or waive this little thing, they would suffer half the kingdom of Christ to be deranged. While on the other hand, some men, or the self-same men, would have little scruple upon a grand point of doctrine—upon some bold line of discipline—upon what is essential to the gospel and glory of Christ. The Jewish Pharisees treated things in this way: the tithe of mint, anise, and cummin, they considered a great thing—but the weighty matters of the law, justice, mercy, faith, these were trifles.—*Ib.*

MAKING LIGHT OF SIN.

The nation of Israel had gone great lengths in sin, but they made light of it. They said that "Every one that did evil was still good in the sight of the Lord, and that the Lord delighted in them."—"Fools make a mock at sin." And so this system of prevarication goes on. They say, "We think and see differently, and have a right so to do, on the same subjects, and there-

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fore we must think, and let think, and have charity." And so we must on minor questions, as Paul had. Whether a man should eat meat or only herbs, or whether he should observe some particular days or not, these were indifferent things. But it was not indifferent whether a man should, or not, be a blasphemer, an idolater, an adulterer, a thief, a busy body in other men's matters.

All that scoff at sin will God at length scoff at, and upon such sinners will he at last pour out his indignation and an horrible tempest, this shall be the portion of their cup.—*Ib.*

GOD NOT DECEIVED BY THE OUTWARD APPEARANCE.

Before men, a great deal of our secret intentions and designs may be concealed, but before God, all is open, from him nothing is hid. And it is to God that we are accountable: it matters but little, how long and how well we may conduct ourselves to the approbation of men; if God is not pleased with us, he will hang on our skirts and hover about us as an enemy. It may be some time, before God will discover to us his displeasure, and this will be so much the worse: and as it affects nations and churches, it is terrible. God has given his law—the precept is plain, but men think the precept may neatly be avoided, and so they equivocate and ease off, and God gives them their way for a while, but at last it comes upon them.—*Ib.*

HOW TO GAIN THE DIVINE FAVOR.

It is a plain path—the plain path of sincerity: and nothing is so easy as to please God. He requires nothing that is unreasonable, and he has told us exactly what he would have us to do; and he will make, too, every allowance for our igno-

rance and infirmity. No master so easy to please as God, if men will but serve him with all their heart. To do a wrong thing is difficult, there is no rule nor direction by which to do it, it is all experiment and hazard; to prevaricate, to shuffle, to frame a lie, it is all hard and difficult; and never effected, never made, it is always dropping to pieces, always wants mending; and the farther you go with it the worse it is, and at last it brings shame and defeat. But to do a right thing, to speak the truth, for this, there is a perfect rule, and a Judge that will vindicate you in well doing.—*Ib.*

AN ESSAY ON TASTE,
A Fragment by Montesquieu.

*Translated from the original for
the Christian Spectator, by ONE
OF THE BAR.*

CHAP. 1.—*Of Taste in things of
nature and art.*

In our mode of actual existence, the soul enjoys three kinds of pleasures. There are those which it derives from the nature of its existence, others which result from its union with the body, others, finally, which depend on the habits and prejudices formed from certain institutions, certain usages and customs.

They are those different pleasures of the soul which form the objects of taste, as beauty, goodness, agreeableness, simplicity, delicacy, tenderness, gracefulness, the I know not what, nobleness, greatness, sublimity, majesty, &c. For example: when we find pleasure in seeing a thing which is useful for us, we say that it is good. When we derive pleasure from seeing it, without perceiving in it any present utility, we call it beautiful.

The ancients did not perfectly understand this. They considered

as *positive* all the *relative* qualities of the soul, which renders those dialogues in which Plato makes Socrates reason, (dialogues so much admired by the ancients) at present unwarrantable, because they are founded upon false philosophy. For all those arguments drawn from the good, the beautiful, the perfect, the wise, the simple, the hard, the soft, the dry, the wet, treated as things positive, have no real signification.

The sources of beauty, goodness, agreeableness, &c., are then within ourselves; and to ascertain the reasons of it, we must search for the causes of the pleasures of the soul.

* * * *

CHAP. II.—*Of the pleasures of the
soul.*

The soul, besides the pleasures it derives from the senses, has some which must be independent of them, and which are peculiar to itself. Such are those derived from curiosity, ideas of its greatness, the idea of its existence contrasted with a state of torpor, the pleasure of embracing the whole of a general idea, that of seeing a great number of things at once, &c.; that of comparing, joining, and separating ideas. These pleasures are, in the nature of the soul, independent of the senses.

* * * *

It is pleasant to know the source of pleasures which are measured by the Taste. A knowledge of natural and acquired *pleasures* helps to correct our natural and acquired *taste*.* We must go

* The author means by *natural* pleasures, those which the soul enjoys independently of its connexion with the body—such as he enumerates in the beginning of this chapter: by *acquired* pleasures he intends those which the soul enjoys through the medium of the senses. In the same manner, and for the same reason, he distinguishes between *natural* and *acquired taste*.

out of our state of existence, and ascertain what are its pleasures, to be able to measure those pleasures, and sometimes even to perceive them.

If the soul had not been united with a body, it would have had consciousness, but it seems that it would have *loved* that which it *had known*. At present, we *love* scarcely any thing which we *have known*.

Our *manner* of existence is wholly arbitrary. We could have been made *as we are*, or otherwise. But if we had been made *otherwise*, we should have had different perceptions. One organ more or less in our machine would have made *another thing* eloquence, and *another thing* poetry. One contexture different in the same organs, would have made poetry still a *different thing*. For example, if the constitution of our organs had rendered us capable of longer attention, all the rules which proportion the disposition of the subject to the measure of our attention, would no longer apply. If we had been made more capable of penetration, all the rules which are founded on the measure of our penetration, would also fail. Finally, all the laws, founded upon the established form of our machine, would have been different, if our machine were not of that particular formation.

If our sight had been *more indistinct* or confused, less mouldings and more uniformity would have been necessary in the members of architecture. If it had been *more distinct*, and our soul capable of embracing more things at once, more ornaments in architecture would have been requisite. If our ears had been made like those of certain animals, our instruments of music would have required a different formation.

I know indeed that the conformities which exist between things might have continued, but the con-

formity between them and us being changed, those things which in the present state have a certain effect upon us, would have their effect no longer; and as the perfection of the arts is to present things to us in that shape which will give us the most pleasure possible, a change in the arts would be required, since they should be in the form most proper to give us pleasure.

It is believed that it is sufficient to know the various sources of our pleasures, to have taste; and that when one has read what philosophy teaches us on the subject, he will have taste, and can confidently criticise works. But natural taste is not theoretical knowledge. It is a ready and nice application of rules of which one is ignorant. It is not necessary to know that the pleasure we derive from any thing we find beautiful, should come from surprise. It is sufficient that we are surprised; and that we are surprised exactly as much as is necessary.

Thus, all we can say here, and all the rules we can give for forming the taste, regards acquired taste only: that is to say; it directly regards acquired, although at the same time it indirectly relates to natural taste. For the acquired taste affects, changes, augments, and diminishes the natural: so the natural affects, changes, augments, and diminishes the acquired.

The most general definition of taste, without considering whether it is good or bad, just or unjust, is, that which attaches us to a thing by feeling; that which may be applied to intellectual things, the knowledge of which gives so much pleasure to the soul, that it was the only happiness which certain philosophers could comprehend.

The soul knows by its ideas and feelings, it receives pleasure from

those ideas and feelings ; for although we contrast the idea with the feeling, yet when the soul sees a thing it feels it ; and there is nothing so intellectual that the soul does not see, or think it sees it, and consequently feels it.

CHAP. III.—*Of mind in general.*

The mind is a genus comprehending many species ; genius, good sense, discernment, exactness, talent, taste. The mind consists in having the organs well constituted relative to things where it is applied. If the thing is extremely particular, it is called talent ; if it relates more to a certain delicate pleasure of mankind, it is called taste ; if the particular thing is unique among a people, the talent is called spirit—as the art of war and agriculture among the Romans, the chase among the savages, &c.

CHAP. IV.—*Of Curiosity.*

Our soul is made to think ; that is to say, to perceive ; but such a being should have curiosity ; for as all things are in a chain, where every idea precedes one and follows another ; it cannot love to see one thing, without desiring to see another ; and if we had not that desire for the latter, we should not have had any pleasure from the former. Thus when one part of a picture has been shown to us, we wish to see that part which is concealed from us in proportion to the pleasure we derived from that which we have seen.

It is, therefore, the pleasure which one object has given us, which bears us on towards another. It is on this account that the soul is ever in search of novelties, and never quiet.

Thus one will always be sure of pleasing the soul, who will present many things to its view, or more than it expected to see. By

this we can explain the reason why we have pleasure in viewing a well regulated garden, and also when we see a rough and rugged place. It is the same cause which produces these effects.

As we love to see a great number of objects, we desire to extend our view, to be in many places, to run over more space ; finally, the soul escapes the bounds, and would, so to speak, extend the sphere of its presence ; thus it affords it great pleasure to extend its view.

But how shall it be done ? In the city ? Our view is limited by houses. In the country ? It is obstructed by a thousand obstacles. We can scarcely see three or four trees. Art comes to our aid, and discovers nature, who conceals herself. We love art, and we love it better than nature, that is, nature concealed from our eyes. But when we find beautiful situations, when our sight unobstructed can view far and near, brooks, hills, and those dispositions which, so to speak, are purposely created, we are much more enchanted than when looking at the gardens of *Ni-tre* ; because nature never copies, whereas art always resembles itself.

It is for this that in painting we prefer a landscape to the plan of the most beautiful garden in the world. It is because the painter never takes nature only, except where she is beautiful, where the view may be distant and extensive, where it is variegated, where it may be seen with pleasure.

That which ordinarily constitutes a great thought, is, when a thing which is spoken brings to view a great number of others, and discloses at once what we could not expect to learn but from much reading.

Florus gives us in a few words all Hannibal's faults : "when he can, (says he,) make use of a victory,

he prefers to enjoy it. Cum victoria posset uti, frui maluit. He gives us an idea of the whole Macedonian war when he says—To have entered the territory, was victory—Introisse victoria fuit. He gives the whole view of the life of Scipio, where he says of his youth, This is the Scipio who grows up for the destruction of Africa—Hic erit Scipio qui in exitum Africae crescit. We think we see a child who grows and rises like a giant.—Finally he exhibits the great character of Hannibal, the condition of the world, and all the greatness of the Roman people, when he says, Hannibal, a fugitive from Africa, sought throughout the world, an enemy to the Romans.—Qui profugus ex Africa, hostem populo Romano toto orbe quaerebat.

CHAP. V.—*Of the pleasures of Order.*

It is not sufficient to show the mind many things, but they must be presented with order; for then we remember what we have seen, and begin to imagine what we shall see. Our soul congratulates itself on its extension and penetration. But in a work where there is no order, the mind seems constantly uneasy, because there is something wanting. The order which the author has pursued, and that which we adopt, confuse each other. The mind retains nothing and foresees nothing. It is humbled by the confusion of its ideas, by the emptiness which remains. It is fatigued in vain, and finds no pleasure. It is on that account, when the design is *not to express or show confusion*, there is always order in confusion itself. Thus painters group their figures; thus those who paint battles put those things which the eye should see distinctly, in front of the picture, and confused objects in the rear and at a remote distance.

CHAP. VI.—*Of the pleasures of Variety.*

But if order in things is necessary, so also is variety. Without this, the soul languishes; for things similar appear to be the same; and if a part of a picture which we see, resembles another which we have seen, that object will be new without appearing to be so, and will give no pleasure; and as the beauties of works of art, like those of nature, consist in the pleasures which they give, they must be made as fit as possible to vary those pleasures, to present to the soul things which it has not seen, that the feelings which they cause may be different from those which it has before experienced. It is thus that histories please us by the variety of narrations; romances, by the variety of wonders; dramatic pieces, by the beauty of passions, and that those who know how to instruct may regulate as much as possible the uniform mode of education.

A continued uniformity renders every thing insupportable. The same order of periods long continued, is tedious in an oration. The same numbers and the same cadence, fatigue in a long poem. So it is true that in travelling the famous road from Moscow to Petersburg, the traveller must perish with fatigue of being enclosed between the two bounds of the road; and he who shall have travelled a long time in the Alps will descend from them disgusted with situations the most happy, and prospects the most charming.

The soul loves variety, but it loves it we are told because it is made to know and to perceive. It must then be able to perceive, and the variety must be visible. That is to say, it is necessary that a thing should be so plain as to be perceived, and so diversified as to be perceived with pleasure.

There are things which *appear* diversified and are not so—others which appear *uniform* and yet are very different from each other.

Gothic architecture appears greatly variegated, but the confusion of ornaments fatigues by their littleness; for this reason we cannot distinguish one from another, and their number prevents the eye from fixing upon any one; wherefore it displeases by those very parts which are chosen to make it agreeable. A building of the Gothic order is a kind of enigma to the eye which views it, and the soul is embarrassed as in reading an obscure poem.

Grecian architecture on the contrary appears uniform, but as it has divisions which are necessary, and as many as are needed for the soul to see precisely as much as it can see without being fatigued. But that it may see enough to be occupied with, there is that variety, the view of which gives pleasure.

It is necessary that great things have great parts; great men have great arms, great trees have great branches, and great mountains are composed of other mountains which are piled one above another: such is the nature of things.

Grecian architecture, which has small divisions and large divisions, imitates great things. The soul perceives a certain majesty which every where prevails. It is thus that painting divides into groups of three or four figures, those which it represents in a picture. It imitates nature: a numerous troop is always divided into platoons, and it is also thus that painting in the great mass of the subject, presents distinct lights and shades.

CHAPTER VII.—*The pleasures of Symmetry.*

I have said that the soul loves variety, nevertheless in most things it loves to see a kind of symmetry.

This seems to include some contradiction. See how I shall explain it.

One of the principal causes of pleasure in our souls, when they see objects, is the facility with which they are perceived; and the reason why symmetry is pleasing to the soul, is, that it prevents pain, that it gives relief, that it cuts, so to speak, the work into moieties. Hence follows a general rule; wherever symmetry is useful to the soul, and can aid its functions, it is pleasing. But wherever it is useless it is disgusting, because it destroys variety. But things which we see in succession should have variety; for the soul has no difficulty in seeing them. Those on the contrary which we perceive with a glance ought to have symmetry. Thus as we see with a glance the front of a building, a parterre, a temple, there is a symmetry which pleases the soul by enabling it easily to comprehend the whole object at first sight.

As it is necessary that the object which we would see at a glance should be single, it must be unique, and the parts should all correspond with the principal object. It is on this account we like symmetry: it makes a whole. It is in nature, that a *whole* should be perfect; and the soul which sees *that whole*, desires that there should be no part of it imperfect. It is also on that account that we love symmetry. There must be a kind of ponderation or poising; and a building with one wing, or one wing shorter than another, is as unfinished as a body with one arm, or with one arm too short.*

* The remainder of the essay was never sent. Perhaps the translator on seeing this portion may choose to forward it.

To the Editor of the Christian Spectator.

I WAS much gratified with the article in your August number,* on the substitution of the heathen name *Sunday* for *Sabbath* or *Lord's day*, the scriptural names of that holy day of rest which the Lord hath appointed.

While Christians are pleasing themselves with mutual gratulations on the progress of the gospel among idolators, and with the prospect of the conversion of the heathen world to Jesus Christ, they are themselves adopting the language of idolators, and substituting it for the language of holy Scripture. The *Sabbath* or *Lord's day*, is almost expunged from the conversation of Christians, and from a large portion of their books, and *Sunday* has become the fashionable word. This is, indeed, a great accommodation to an ungodly world. Men of the world very naturally and cautiously avoid every thing in conversation or writing which shall excite a suspicion that they have any thoughts of Jesus Christ or the sanctity of the holy day. They very cordially, therefore, receive and use the heathen *Sunday*, rather than *Sabbath* or *Lord's day*. It corresponds with their feelings and conduct. And this change too, I think, marks the progress of heathenism among Christians. I have often been grieved to see them ashamed to call the holy day by its divine name, apparently out of complaisance to *Sunday* men. Ministers of the gospel, who of all men ought to be the most circumspect, and be, "examples to the flock," are, in this respect, offenders too. In common conversation, and even in the pulpit, they are quite familiar with *Sunday*. Is it strange then that their congregations should be fond of it too?—The evil has

spread to a great extent, and is rapidly spreading under Christian example and patronage. And the time is not far distant, probably, when nothing will be heard or written but *Sunday*!

We now hear of *Sunday* schools—we are invited to patronize *Sunday* school Magazines—*Sunday* school Catechisms, and a great variety of prints and other things, of the *Sunday* family.

From the characters and standing of the Directors of the American Tract Society we had reason to expect purity of language in their publications. But from many of their tracts it is manifest that they too have drunk deeply into the fashion. And as they are about to stereotype their tracts, they will adopt the most efficient method of propagating the heathenish name throughout the nation, and as far as their tracts are read.

Almost every newspaper in the nation is devoted to *Sunday*, and as they are read by thousands of families, they cannot fail to forward the cause in the most effectual manner. And the same thing is done by a variety of publications under a Christian name and dress.

I was a subscriber for Dwight's Travels, and was exceedingly surprised to find the volumes stuffed with *Sunday*; and that a man of his superior mind was not aware of the immense mischief he was doing to the Scriptures, to the purity of Christian institutions, and to Christian conversation, by so free a use of the heathenish dialect. This might have been corrected by the editor of that work, had he not been a *Sunday* man too.

And, Mr. Spectator, from several instances of the use of this favourite name in your volumes, I perceive that *you* have no great aversion to the prevailing fashion; though you profess to aim at purity of language as well as purity of doctrine.

* See Vol. of 1824. The article alluded to, was a curious extract from a sermon preached two hundred years ago.

The time may come when a special regard to the holy institutions of the Lord, and the scriptural names of sacred things, will subject the people of God to the sneers of the world, and of nominal Christians, as it did our ancestors; and the reproachful name of Puritan may be revived and applied to some of the descendants of the ancient and persecuted Puritans. And if it should apply and mark the revival of pure religion, it will be matter of joy to every disciple of Christ.

And while I am on the subject of unscriptural innovation, as a subscriber to your work, you must permit me, Mr. Spectator, to observe that you do not in all respects, come up to the standard of scriptural purity with which you began your labours. In almost every number I see, *the Right Rev. —the holy order of Priests—the holy order of Deacons. The Free-will Baptists, and Socinians* have crept in. And to crown the whole, the ordinations of the *apostles of the old serpent* are placed in the same list with the ordinations of the ministers of Jesus Christ!

SILAS.

EXTRACT FROM THE JOURNAL OF A
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FROM Winchester I proceeded on the great western road, formerly known as *Braddock's road*, having been the rout of a division of that unfortunate General's army, crossing the waters that flow into the Potomac, and the broken ridges of Mountains between the North Mountains and the Allegany range.

As I passed along, I witnessed what all missionaries witness, and with feelings which none but a missionary can know—a destitute country,—neglect of religious institutions,—attentive audiences,—hopeful appearances,—good impres-

sions,—and entreaties to return and preach again. It is hardly possible for a New-Englander to realize the advantages, both public and private, which accompany the stated, faithful preaching of the gospel, until he is removed to places, where, with equal civil privileges, and natural advantages, the gospel of Christ is not enjoyed in its weekly administrations.

The scenery of the mountains is most congenial to a contemplative mind. Unaccustomed for months to the sight of mountains, the feelings excited during this route were new and indescribable. While beholding the firm foundation of the everlasting hills against whose base the foaming river raged, and around whose summit the tempest gathers, and the first roll of the thunder is heard, how pleasingly did the mind revert to Mount Zion, which is unworn by the lapse of time, and unshaken by the storms of ages. And the winding river, at once the ornament, and convenience of the country, seen from an eminence, brings forcibly to mind, There is a river whose streams make glad the city of our God. And passing beneath the projecting precipice in the narrow, and dusky road, it is easy to feel the force of the entreaty "Rocks fall on us and hide us." From such scenes, the missionary may go, with animated feelings, to preach the gospel of him whose works of grace transcend all the beauty of the interesting, and all the sublimity and grandeur of the suprising works of nature.

I found, what I suppose other missionaries have not unfrequently found, instruction from sources and in places little expected. The united voice of religion and of nature in its simplicity, may preach more powerfully to the heart, than learning, or religion in the admired dress of fancy and imagination.—Hearing of L—, an old Presbyterian, I determined to go and preach at his

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a horse-shoe, enclosed a beautiful flat of no great extent, chequered with orchards, fields, and dwellings. The course of the stream was directed by a rugged lofty precipice, on a part of which I stood. The mountains and precipices on one side of the winding stream, and the beautiful flat on the other, presented a striking contrast of the grand and the beautiful. "That is my house," said the old man, pointing to the one that stood at the point of the bend. We wound our way down the precipice, dangerous to my apprehension, but very safe from its familiarity to the old man. "This is a missionary," said the old man as we entered the door. "Go, son, and tell the neighbors, and bid them tell theirs there is preaching here to-night." From the respect paid the old man by the gathering congregation, he appeared like their patriarch. And perhaps he might be called one. "For," said he, "I often get them together on Sunday, and read a sermon from Watts, and pray with them. After sermon, the congregation retired, wishing to hear preaching again. In conversation during the evening, the old man appealed to his own experience, in confirmation of some passages of Scripture. "When under distress of mind before I made my peace with God, I was long in darkness and sorrow—I prayed—I read—but I seemed worse and worse.—At length I read, "the wicked are like the troubled sea whose waters cast up mire and dirt." Oh! thought I, this is my case! I shut up my Bible and thought I would read no more. I walked out and looked at those great rocks, for I lived here when a boy—Oh! thought I, that they would fall on me and hide me from the presence of God. Then the passage struck my mind like an arrow, "though I make my bed in hell thou art there." I was almost distracted. I went and

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When I adverted to the grace of God—"Oh! yes," said he, "*his grace*." And then his countenance brightened still more—every feature spoke. "*His grace* is sufficient for me. You see this crooked body—sickness has bent it down—but *his grace* has made it tolerable. Many a wave of trouble has gone over me—but his grace has borne me up. My children"—looking round on those who were present—"one is far away—and one lives no more"—here he paused and dropped a tear—"he was a good

boy—I never liked that war—but when the draft was made they took my boy to go to Norfolk—I prayed for my child—when he went away we all wept. I knew he was a good boy and had courage—I gave him my best rifle—he could shoot well—go my child said I—I never liked the war—but the enemy has come—your country calls you to defend her—your grandfather had to defend her long ago against the Indians—go, and if you come to battle, fight well—don't run. They tell me he was a good boy in camp—but he died soon with the camp fever. He could not withstand that raw country air: it was not like the mountains. Poor boy—my heart ached when they told me"—and he added while the tears ran down his cheek and his voice trembled—"it aches now—but *God's grace* is my only balm—and in a little time I hope to be where he will wipe away all tears."

THEOLOGICAL COLLECTIONS.

WATTS ON THE OFFICE OF DEACONS.

"We shall consider four things, [respecting the office of deacons,] viz. The business of it; the reason of its institution; the duration of it; and the ordinary method of investing a person with it.

First. The *business* of a deacon is expressed very briefly in Acts vi. 2. "To serve tables," or to manage affairs that relate to the provision for the table of the poor, to which are added in the general construction of the words, the table of the ministers, and the table of the church at the Lord's supper.

The poor oftentimes make a considerable part in Christian churches. In the beginning, the poor

received the gospel. And thus it is still, "not many rich, not many noble, are called, but God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." 1 Cor. i. 26, 28. and James ii. 5. Now as it is the duty of the rest of the church, and especially of the rich, to communicate toward the supply of the wants of their poor brethren, so it is the proper business of the deacons to receive and to distribute these supplies; and no doubt but it is their duty to excite and exhort those whom they see negligent, and to urge them to the performance of these works of love and piety.

The table, or outward support of the ministers ought to be provided

by the church also. 1 Cor. ix from the 4th to the 14th verse. "The Lord hath ordained, that they that preach the gospel should live of the gospel." And it seems very convenient, that one or more persons should be deputed to see this performed, that so the ministers may not be too much exposed to a solicitude about outward things, nor their cares too much laid out upon the necessities of the life of their bodies, while they should rather be devoted, or entirely given up to the word of God and prayer for the service of souls.

Besides, if the ministers of the church were forced to expect and receive the several portions of their maintenance from the several persons of the church, their own collection of it would take up too much of their time, would expose them to the censure of covetousness and greediness, would too much impose upon their modesty, or would make their maintenance fall short.

And I might add also their subsistence, which is but an act of justice due from the church, would look too much like mere charity, and appear too precarious and dependent; and their obligations to particular private persons, would too much expose them to the temptation of partiality, in the exercises of their ministrations, and in their pastoral care. Whereas this is forbidden to ministers, 1 Tim. v. 21. "Do nothing by partiality." We might be more afraid to reprove some that were rich and kind, and more negligent in comforting and instructing others that were poor, and could give but little. But when the minister receives his support from the church in general, by the hand of the deacons, as officers of the church, then he is much more secured from these temptations. And no doubt it is the duty of the deacons to see to it, that each member of the church performs his part toward the support

of the ministry; for it hardly seems decent for the minister himself to urge this duty on the people.

The table of the church at the Lord's supper, is maintained by the contributions of the church. The bread and wine must be bought at the public expense, but particularly provided for by the deacons, who in short are stewards of all the temporal affairs that relate to the church, even as the bishops and elders are of the spiritual; and both under our Lord Jesus Christ, who is the great pastor of pastors, and churches, and the feeder of his own poor, and provides all things for all.

I might add to these, that the business of a deacon seems also to extend to some care of the place of public worship, and all the necessities that belong to the outward service of the Lord, such as tables, seats, vessels for bread and wine, and for water in baptism, &c. For though these things are not particularly expressed among the businesses of a deacon, yet they will never be performed, unless some one or more persons be deputed for this service; and who can be more proper persons than those, who, by divine institution, are intrusted with the contributions of the church. Yet in most of these affairs it is necessary to advise with the pastor, and with the whole church, and in every important matter to take their direction; for the deacons are but stewards, and not proprietors or possessors of the church's treasure, nor are they lords of the temporal things relating to the church.

Secondly. The *reason of their institution*, which is to assist the ministers or elders of the church in the care of all those things, which if devolved entirely upon the elders, would hinder them from their proper business, viz. "the word and prayer." The apostles, who were the elders and rulers of the church

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at *Jerusalem* at that season, managed the affairs of collection and distribution at first. Acts iv. 35. "The disciples brought the money and laid it down, at the apostles' feet, and there was a distribution to every one according to their need." But, Acts vi. 1. 2. "When the disciples were multiplied," the elders could not take care of all the poor; therefore the order of deacons was instituted in the next verse; and we find in Acts xi. 30. that the elders, or ministers, were not utterly divested of all power or care of the contributions, for *Paul* and *Barnabas* themselves received the contributions of the church at *Antioch*, to be disposed of to the poor saints in *Judea*: And Acts xii. 25. "*Barnabas* and *Saul* are said to return from *Jerusalem*, having fulfilled this service, τὴν διακονίαν, this work of a deacon," as it is in the original. So that as the ruling elders probably are helps in government, as the teachers are helps in doctrine and catechising, so the deacons are helps to the pastor in the management of all the outward and temporal affairs that relate to the church's welfare. Now if these things are so, the following consequences will arise.

1. That in churches which are very small, there is no absolute necessity of such officers, as ruling elders or deacons; for the pastor may perform all the services necessary in that church, with some very little assistance from the brethren at such special occasions, wherein his own modesty may excuse him, or his other labours prevent him. It is plain the deacons were not chosen, till disciples were multiplied.

2. As pastors and ruling elders are not utterly divested of the care of the poor by the institution of deacons, so the deacons ought not to determine any thing of considerable importance, without consult-

ing the elders, as I have hinted before; nor in affairs of this kind of the biggest moment, ought any thing to be determined by elders and deacons, without the cognizance and approbation of the church, for in these temporal things we are all but stewards of what the church intrusts us with.

3. Hence perhaps we may borrow another argument for the extent of the deacon's care, that is, that it reaches to all those things of a temporal nature, wherein the brethren of the church may help the elders; for this is the very design of the deacon's office, lest the elders, or ministers of the church, might be too much interrupted in their continual attendance on the word and prayer; and especially where there are no ruling elders chosen to assist the pastor or teacher, in managing church affairs, the care of the deacons seems still to be more extensive for the help of the pastor. And perhaps the word *helps*, 1 Cor. xii. 28, may have some reference to these offices of ruling elders and deacons.

Thirdly. The *duration* of this office. Doubtless it was designed to continue throughout all ages of the church, which appears from these two reasons:

1. The objects of their care always continue. "The poor ye have always with you." John xii. 8. And ye shall always have them to exercise your charity and compassion. Deut. xv. 11. And in large churches the temporal affairs thereof will be too heavy a burden for the ministers to sustain, and therefore they will need the assistance of deacons. Besides, the provision for their own support, and for the table of the Lord, will be always necessary, while we minister before the Lord in garments of flesh, and while the table of the Lord must be furnished with bread and wine, and other necessities, in order to participate thereof.

2. They are mentioned by the apostle *Paul*, as stated officers of the churches, and directions given concerning their character, their behaviour, and management, as there is concerning other standing officers and affairs of a church.

It may be added also, that if they were thought necessary to the primitive churches, in the age of miracles, and the age of love, when God took special care of his ministers, and excited all the members of a church, to a mutual care of one another, and of the poor, much more necessary are these officers in all the following ages, when ministers must acquire and improve their gifts by hard study, and cannot maintain themselves by the work of their hands, and when the charity and mutual care of church members waxes cold, and need some persons to be appointed for this very business.

Fourthly. The *way of their constitution*, or how persons are to be invested with this office; which seems to be performed by these five things.

1. By inquiring amongst the members of the church, who come nearest to the characters that are given of a deacon, Acts vi. 3. "Men of honest report, full of the Spirit, and of wisdom." 1 Tim. iii. 8. "Grave, not double-tongued, not given to wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." Unto these I might add that prudence will direct us to choose such persons who are not very poor, lest the stewardship of the church's money should be a temptation to them. Not mean or despised in the church, lest they want due courage and sufficient influence upon their brethren for the management of their office. And they should be persons capable of admonishing the rich, and of comforting the poor, even as their business is to converse with both, to receive

from the one, and distribute to the other. They should also be persons whose temper is compassionate, and who have as it were a natural care for the good of the church, and such as have some leisure hours, and who are not so overwhelmed with the cares and constant business of this life, but they may now and then devote their thoughts, and their hours, to the service of the church of *Christ*.

2. They must be proved before they are fixed in this office. 1 Tim. iii. 10. I do not conceive this to intend their management of the deacon's office, by way of experiment for a year or two; but rather a farther character of the persons chosen. Let them be such as are of some considerable standing in Christianity, whose character and conversation have been proved and found blameless, and fit for such an office. It seems to signify the same with that character of a bishop, verse 6. "That he must not be a novice," that is, not one that is lately converted, or lately received into the Christian church.

3. They must be chosen by the church, Acts vi. 3. "Brethren, look ye out among you seven men," &c. The pastors, or elders must not choose them without the church, for the apostles themselves, who were inspired, would not determine the persons, but left the church to choose them, to show us the stated method of choosing ordinary officers in a church.

4. They must accept of the call of the church, and that freely, and they must solemnly devote themselves to the service of *Christ* and the church. For all the subjects and servants of *Christ* in his visible kingdom must be voluntary, and the office of a deacon must be undertaken "willingly, and not by constraint," even as the office of a bishop, 1 Pet. v. 2.

5. They must be devoted and separated to this work by the so-

lemn prayers of the church, and seeking the divine benediction upon them in the discharge of their office. So were *Paul* and *Barnabas* separated to the work of the ministry amongst the gentiles, Acts xiii. 2. 3. And so the deacons to their office. Acts vi. 6.

Here note, that the elder, or elders of the church, ministers and teachers, are to be the chief agents in this affair. So you find the apostles and teachers were the chief agents in the two texts just cited: and as ministers may pronounce a benediction, or blessing in the name of our Lord *Jesus Christ*, so perhaps here it may be proper for the minister to pronounce them blessed, if they faithfully perform this office, as well as to pray for a divine blessing upon them.

The great dispute and inquiry, whether imposition of the hands of elders in this benediction, is now necessary, as in the primitive times, may be thus resolved: In many Scriptures, where imposition of hands is mentioned, there were extraordinary and miraculous gifts conferred. You find this in *Stephen* and *Philip*, two of the first deacons, and you frequently find the Holy Ghost conferred on men by this ceremony, Acts viii. 17, 18. and chapter ix. 17—19. Nor can I find one plain and certain instance of hands imposed in the primitive churches, where we are sure it was but an ordinary

separation to an office without any extraordinary gifts conferred, or an inspired and effectual benediction given by an inspired person. Therefore I cannot conceive it necessary to be now practised; for if it had been necessary, surely there would have been some more certain direction and command for it.

But since there is so much colour given to it by some examples or expressions in Scripture, where we cannot certainly prove that extraordinary gifts were conferred, we leave every church, and every elder, to their own liberty of opinion and practice; and those that will impose hands in such a way of benediction, upon any chosen officers in a church, shall never be censured by me, nor dare I pronounce it idle or unlawful. Yet still I think, if there be any elder or elders, in that particular congregation to which they belong, these are the most proper persons to perform such a ceremony.

I would add here, that as there were many sorts of consecration of old in *Jewish* times, by washings, sprinklings, water, fire, &c.; in the New Testament things are said to "be sanctified by the word and prayer," 1 Tim. iv. 5. And therefore some useful instructions and exhortations from the word of God, seem very proper at the consecration of a bishop, or of a deacon, as well as prayer.—*Watt's Works, Vol. VI.*

REVIEWS.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J. By SAMUEL MILLER, D. D., Professor of Ecclesiastical History and Church Government, in the said Seminary. New-York: G. & C. Carvill. pp. 476.

THE table of contents to this book presents us with such an assemblage of particulars, that to review it in detail would be to write another volume. Under the two words, "*manners*" and "*habits*," the author discourses not only of the characteristics of the clown and the gentleman, but of the *το πον* of the clerical profession,—from its humblest parochial duties up to the highest seat of presbyterian dignity—should his pupil one day be elevated to it—the moderator's chair of the General Assembly. Amidst this variety, therefore, we shall pass along lightly, in the track of the author, pausing only here and there, with a passing reflection.

In his introductory letter, Dr. M. exhibits the importance of his subject, and combats the prejudices which exist in many minds against any attempt to discuss it. We have none of the particular prejudices which he remarks upon. We apprehend, however, as indeed our author does, that no person will become truly polite from books merely. Every well bred man has acquired his manners, as he has his pronunciation, from converse with society, and not from written rules. We once witnessed the endeavors of a doctor in divinity to discipline a class of students in Walker's pronunciation. The least ingenious, and least observing, were in this department the most docile of his pupils. Under the idea of acquir-

ing a popular accomplishment, these gave themselves assiduously to the subject; and truly, if any thing could have cured Walker himself of his own notions of orthodoxy, it must have been the attempts of these pupils. Very similar, we imagine, would be the success which would attend a formal attempt to teach politeness from a text-book. It is not a science to be understood by propositions. He who has not acquired something of it from early discipline and from observation in the world, will hardly learn it theoretically in his study. Though he con over all the treatises he can collect together—if he carry the sloven into his chamber, whatever else he may come out of it—whether a precisian, or a fop, or an automaton,—it is altogether probable he will not come forth the gentleman. Let, for example, one of those unpolished and unpolishable graduates in divinity, who sometimes come abroad, the unjust reproach of our theological seminaries, to reform the world, who themselves are not to be reformed, learn from Dr. M.'s book, that the appropriate manners of a clergyman consist in these particulars; namely, "*dignity, gentleness, condescension, affability, reserve, and uniformity.*" You have given him the theory, but you have by no means conformed him to the practice. You have perhaps not even given him any tolerable idea of these qualities. For aiming at dignity, he becomes perchance formal,—at gentleness, he becomes tame or feminine,—at affability, he exercises himself in bows and smiles,—and worst of all, aiming at condescension, he puts on that graciousness of manner which is more provoking than arrogance itself. Some people are never so repulsive as when

they *condescend*—whose look and manner say, see how obligingly I can stoop to your condition. And herein perhaps is the chief objection which some feel to works of this class—that while they are not intended for the well bred, the uncouth and clownly will make but a perverted use of them. Still, we are not of those who discard treatises on manners altogether. We believe they may be,—we think the one before us will be,—of considerable utility to the world. A number of specific precepts may be given, and a number of specific errors pointed out, respecting the proprieties of life, in regard to which the reader may examine himself, and finding himself at fault touching these, he will be put upon the observation of his own manners, and of his fellow-men's about him, and will thus find himself in the right way to improvement. This, books may do, and this is “the humble office” Dr. M. “assigns to this little volume.”

The value of an attractive manner is, in some degree, universally acknowledged. Even the vulgar, while they admire a genteel man, do at the same time secretly regard with a more invidious admiration, the refined manners of its inhabitants. And all men, as universally as they possess a sensibility to the admiration or the satire of their fellow men, though with extremely diverse notions of propriety, do endeavour in their own way, to recommend themselves by means of their address.

To a minister of the gospel, good breeding is peculiarly important. When he, the business of whose life brings him into the society of all men, that he may win all to Christ, disgusts the refined by his coarseness, or repels the simple by his preciseness, or scandalizes the serious by his levity, or offends all by his disregard of the proprieties of life, he is eminently unhappy.

The minister of Jesus is the messenger of heaven, sent to exert a heavenly influence on his fellow-men; and the more he corresponds in manner to the spirit of the gospel, or to the example of its first preachers, adding to the affectionateness of John the ingenuousness of Peter, and the manliness of Paul, the more will he make his heavenly influence felt; while by a manner the reverse of this he not only loses his own personal influence, but he offends his sacred office; through him “the ministry is blamed.”

By “good manners” Dr. M. means “those manners which Christian purity and benevolence recommend, and which, where those graces reign, they will ever be found substantially to produce;” and he adopts the sentiment of Witherspoon, that “true religion is not only consistent with, but necessary to the perfection of true politeness.” Piety is favorable to politeness on every account even taking the world's standard of good breeding. It promotes *simplicity*, which is opposed to pedantry and affectation of every kind; it enjoins *sincerity*, the true quality of which those often hollow pretensions which the world calls “civilities” are but the counterfeit; it inculcates *modesty*, teaching us to esteem others better than ourselves, and is thus opposed to an arrogant or disrespectful manner towards others; it destroys *pride*, which either makes us disagreeable for our self-complacency, on the one hand, or else, on the other, causing us to be too solicitous for the respect of men, puts us ill at ease in their society;—pride, in its various modifications of superciliousness, vanity, and false diffidence, is the source of more offences against good manners than any other feeling of the human heart;—it promotes *cheerfulness* and *affability*, in the same degree that it promotes

peace of mind and good will ; and to sum up all, it inspires that true *benevolence* which is the essence of politeness,—which, in the words of a definition of Dr. Witherspoon, is ‘real kindness kindly expressed,’ in all our intercourse in human society.

The acquaintance of our readers may furnish them with exemplifications of these remarks. They recall with pleasure to our own minds one, particularly—who is now a missionary among a distant and more than pagan people,—in whom there was an elevated cheerfulness and simplicity of manner, which made his society alike agreeable to the cultivated and unembarrassing to the homebred, and the goodness of whose heart shone out in every expression of his countenance, and was exhibited in a thousand kind and respectful actions unconsciously performed. He was a beautiful illustration of the truth of Dr. M's position, and yet no one would have been more surprised to hear himself called polite : for his early circumstances had not introduced him into the halls of fashionable life, nor acquainted him with the etiquette of the glittering portion of mankind. He was however conversant with the “excellent of the earth,” and as far as he had opportunity, was an observer of the world. Dr. M. quotes the remark of a venerable clergyman, showing the connexion between piety and politeness, that “some of the more polished and pious of the ministers belonging to the *Moravians*, furnished specimens of manners as worthy of imitation as any he had ever seen.” It is an opinion we should be prepared to entertain from the character of their piety.

Piety alone, however, is not sufficient for the complete attainment of good breeding. It cannot altogether reform the abuses, or supply the neglects, of early education ; it cannot correct habits of which the

possessor may be unconscious, or which he may think indifferent ; and there are many things which are merely conventional and can be understood only by a knowledge of the world. True politeness is indeed substantially the same in all countries ; yet it is variously modified by artificial forms : the manners of the Persian are not the manners of the Englishman, nor the civilities of the Hollander precisely those of the Frenchman ; and hence so far as good breeding, in any country, depends on an acquaintance with these conventional forms, it must be acquired by intercourse with society.

Dr. M. commences his second Letter with the question whether there is “any thing *peculiar* in the style of manners proper for a minister of the gospel ? Ought the manners of a clergyman perceptibly to *differ* from those of a well bred man of a secular profession ?” He decides that they ought ; and we think correctly. The manners of a clergyman *ought* to be peculiar—in those respects in which his profession is itself calculated to make them so. Thus a just sense of the nature and responsibilities of his office will naturally give him a more serious cast of character than that of other men ; and in proportion as he is more conversant with heavenly things, so will he naturally exhibit more pureness and elevation of mind in his conversation, and more simplicity and kindness in his general deportment. In these respects he *may* be peculiar and indeed very peculiar without affectation, or the imputation of singularity. Such is the *natural* influence of his calling. But this is a different kind of peculiarity from that, we know not what to call it, *sanctified demeanor* which some imagine to be the proper style of the clerical profession. We allude to a certain manner which is put on, like a saintly cowl, for rever-

ence, sake—which wears an air of affected meekness, and walks softly, and never speaks but in solemn accents, even on common topics,—which not merely deepens its gravity at any unbeseeming levity in its presence, but represses even the frank and cheerful sympathies of our nature, and turns a pastoral, and even a social visit, into stiffness and constraint. This style of manners, like the “holy tone,” is less common in our times and country than it has been in others. It has passed away with the false taste,—in the laity as well as clergy,—of which it was the offspring, together with all the strifes and emulous dissimilarities of sects in other times; and has given place to a more free and manly, and at the same time, not less serious and salutary cast of character, in the clergy. We apprehend, however, that there are still those, whose influence is impaired by a too clerical style of manners,—though, it must be confessed, the greater number, probably, err on the opposite hand.

All affectation is offensive. Nothing is beautiful but truth, was a maxim of Guido, and it is as true in manners as in the arts. Nay how much more important its application to the living man, and above all, to the clergyman, acting upon his fellow men, and moulding their sentiments and manners, than to the inanimate productions of the pencil and the chisel. But there is no species of affectation which is more offensive than sanctimony. There is none which has so generally disgusted mankind, and filled their minds with prejudice against the sacred profession. That seriousness of character in the clergyman which is the natural effect of his employments, the world will respect; but a seriousness beyond this, an assumed sanctity, however well meant, or unconsciously adopted, they will attribute to hypocrisy or weakness. It is indeed true on

the other hand, (if we seem to speak against gravity in the ministry,) that he whose seriousness of character *falls short* of his profession does likewise give disgust to the world. For “nothing is so odious,” says Bishop Burnet, “as a man that disagrees with his character; a soldier that is a coward, a courtier that is brutal, an ambassador that is abject, are not such unseemly things as a bad or vicious, a drunken or dissolute,” and he might have added, with a proportionate degree of truth, a light-minded and trifling, “clergyman;” and though levity be a fault which the world will more easily forgive than its opposite extreme, they will at the same time reproach it with the greater inconsistency.

Against this *hyper-clerical* style of manners Dr. M. takes care to guard his pupils. “My object,” he remarks, “is by no means to help you to weave a “professional cloak,” for the purpose of covering mental imbecility, corrupt practice, or sinister design. It is not to recommend a buckram dress, for the purpose of repelling familiarity, or inspiring with awe. But simply to help you to *appear*, what you ought to *be*,—a pious, benevolent, amiable man.” Yet, after all, among the members of a seminary there will always be a number who will sooner apprehend the doctrine of a certain style of manners *appropriately clerical*, than conceive a just idea of what that style should be, however explained or qualified. Habitually passive to instruction on every subject, they will rely the more implicitly on precepts for instruction in manners; and understanding that as clergymen their manners are to be peculiar;—that they are to be ‘dignified, gentle, condescending, affable, reserved, and uniform,’ it will not be surprising if, as they have *put on the reverend* they have put off humanity. Perhaps therefore it were bet-

ter, in instructions of this kind, to know nothing of clerical manners as such, but simply to point out those things which are hurtful to the ministry, and leave the rest to piety, their sacred office, and their own observation.

The third Letter in the volume treats of "offensive personal habits." It is indeed a budget of offensive things—such as we could hope no student at Princeton, or at any other theological seminary, would need to be admonished of. Our first feeling on reading it was, that its subjects, such was their barbarism, were too gravely treated, and too much at length; that they had better been thrown off in a satirical paragraph, or omitted altogether; or else been printed in a separate manual, for the general benefit of slovens, instead of being made conspicuous in a professed treatise on the manners of *clergymen*, as if they particularly needed the admonitions contained in this letter. But slovens there will be, and some will blunder into the sacred profession, as into every other; and when we reflect how much positive mischief these may do, and how much good they may fail to do, through the mere effect of ill breeding, we are willing they should be lectured into some sense of their improprieties, and if possible, made to feel their grossness in the graphic language of Dr. M. It is a lesson they will be more likely to meet with in a professedly clerical book, than in any secular treatise on manners.

If then there be any one, whether student or pastor, who is chargeable with the things here reprobated,—of "bespattering the clothes and persons" of his neighbours with "tobacco spittle," and "defiling floors and carpets beyond endurance" with "puddles at his feet;" of "combing his hair," or "paring his nails," in company, or of "boisterous laughter" or of all imagina-

ble "awkward, constrained, or lounging postures," as if he had taken lessons in sitting from children's handkerchiefs, in which the human form is sometimes made to represent the nine digits, or all the shapes of the alphabet; or if he be guilty of "picking his teeth at table," or of "coughing, yawning, and sneezing over the dishes," or be chargeable with the daintiness of the epicure, or the greediness of the gormand, or the incipient thirst of the tipler, or with many other things which are pointed out in this chapter, and some of which we cannot possibly mention, he will find here a mirror in which he will surely view himself with no great complacency.

Slovenly habits in some men are the misfortune of their education; in others they are the effect of sheer heedlessness. Some indulge them from a low pride: good manners are sour grapes,—they are conscious of not possessing them, and they therefore affect to despise them; others, from disgust at the opposite extreme of refinement: they prefer coarseness to starchiness, and bluntness to effeminacy. But in all cases in which vulgar manners are suffered to go uncorrected, the subject of them surely does not estimate their effect on his usefulness. A minister of Jesus should be an "ensample to his flock," in *all things* which are comely. He should be welcome to their dwellings, and not dreaded as a nuisance. But we have known ministers—men perhaps of excellent traits of character, and able preachers—whose visits among their people were rather endured than made profitable, because of the various petty annoyances they gave. Perhaps for instance, they have no sooner entered a house than the destruction of furniture goes on, till the visit is ended; and, not improbably, they go away musing at the strange demeanor of the

lady,—at her uneasiness and fidgeting, and her occasional inattentiveness to their remarks,—never reflecting that not every lady is stoic enough to see with composure, her chairs rasped with boot-soles, or her carpet soiled with tobacco juice, or the beauty of an entire room defaced, even to the necessity of sending for the paper-hanger, by heads too heedless to consider that paper-hangings were not made to be reclined against. Now it were a charity to such men to show them the evil of their slovenly habits. It would be giving them an important piece of information, to show them, what they seem not to know, the use of such things as paint and varnish, or to demonstrate to them the reasonableness of the doctrine, that if it be worth while to ornament furniture at all, it is equally desirable that what is done with so much niceness in the workshop should not be recklessly undone in the parlour.

These are indeed small matters in themselves considered, and in themselves are unworthy of serious reprehension. But in their connexion with ministerial usefulness they may merit so much remark as we have bestowed upon them. Petty mischiefs are great evils in certain circumstances.

The fourth and fifth Letters relate to “conversation,”—the fifth exclusively to *religious* conversation. Both contain good remarks, and especially the latter, but their topics are quite too numerous for us to notice. We shall merely glance at a few.

Among the cautions the author gives his pupil, “with especial earnestness,” one is that he put himself “on his guard against being drawn into controversy, in company, with *aged men* and *females*.” Ladies have a natural ally in our gallantry, and may ply us with their “acuteness, wit, sprightliness, and

delicate raillery,” and even with their specious arguments, while our hands are tied by our courtesy, which forbids our making a manful defence; and as to “aged men,”

Never dream that you will be able to convince, or by any means to effect an alteration in the opinions of a man who has passed the age of *three score*, or *three score and ten*. You do not dispute with such an one on equal terms. If his opinions be ever so erroneous, he is probably wedded to them by long habit as well as by strong prejudice. He will naturally consider himself as your superior, and take for granted that you cannot instruct him. Of course, you will find it difficult to use the same freedom and scope of argument with him, that you would with one nearer to an equality with yourself in age.—p. 106.

It often happens that the opinions of which the aged are most tenacious, and which they most expect their juniors to regard with deference, are those which they received when they themselves were young; and the reason is, that these opinions, having been formed with the less maturity of judgment, partake the more of prejudice and the less of rational conviction—and nothing is so impatient of contradiction as prejudice. But in the mean time, as light and improvement are progressive, it is not improbable that their younger brethren may have formed their opinions on the same subjects under better advantages and with better results; and feeling that free inquiry is the equal right of all, and not perceiving how age should hallow prejudice, or give to error the character of truth, they will not always be disposed to receive the sentiments of aged men with that deference which is due to age itself. Perhaps they will oftener reply with the spirit of Elihu, the youngest of Job's reprovers, than exhibit his modest diffidence and long delay. “I am young and ye are very old; where-

fore I was afraid, and durst not show you my opinion. I said Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise, neither do the aged understand judgment. Therefore I said, Hearken to me: I also will show my opinion." Great respect is always due to age. And it may often be better for a young man to hear opinions expressed, in which he cannot concur, or to hear his own proscribed, especially if they be of a speculative instead of a practical nature, and keep himself to a respectful silence, rather than engage in a warm discussion with one who is very much his senior. At the same time he may lay up a maxim for his own conduct when he himself shall have become a man of years. It was a resolution of Franklin,—who had observed the captiousness which old men are wont to exhibit towards their juniors, sometimes *because they are their juniors*,—that when he should be old, he would treat with respect the opinions of young men.

There are many just remarks on the subject of "religious conversation" which we might be inclined to enlarge upon, could we pretend to notice even a small proportion of the topics which are scattered along the volume. We will select a few passages as we come to the chapter succeeding.

It is the *error* of some to imagine that religious conversation is to be carried on with a tone of voice, and an aspect of countenance, peculiar to itself. Hence, while these persons converse on all other subjects in a simple, easy, natural manner, the moment they pass to the subject of religion, their whole manner is changed.—p. 136.

As if religion were the saddest, and not the most cheerful thing in

the world. We have heard persons both talk and preach in such a sort, than an untaught heathen, judging from their tone and countenance might conclude that the Christian religion was a kind of *reluctant alternative*,—better indeed, but hardly better, than the opposite alternative of not embracing it. Why should we always speak of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and of good report," in the tones which nature gave us for sympathy and mourning?

Shun this fault with the utmost care. Do not, indeed, allow yourself to fall into the opposite extreme.—I mean talking on the subject of religion with levity. But, at the same time, let all grimace, all sanctimoniousness of manner, all affected solemnity, all lofty dictation, be carefully avoided. The more simple, affable, and entirely unartificial your manner, the more you will gratify all classes; nor is this all; the more easily will you always find it to slide insensibly into religious conversation, without alarming the fears of the most thoughtless; and the more easy to recur to it again, after a little interruption from other topics.—pp. 136, 137.

A common and mischievous error is well remarked upon in the following passage.

Be not hasty in publishing the exercises or situation of those whom you know to be anxiously inquiring. It is deeply painful to observe the frequency and injudiciousness with which this rule is infringed. A person, perhaps, has scarcely become conscious to himself of deep solicitude respecting his spiritual interest, and given a hint of it to his minister, or to some pious friend, before it is blazed abroad; becomes matter of public speculation; and leads a number of persons immediately to crowd around him, and offer their services as his instructors and guides. The consequences of this

method of proceeding are often extremely unhappy. Some are puffed up, by becoming objects of so much unexpected attention and conversation. Others are revolted, and, perhaps, deeply disgusted, at being addressed by so many on the subject of their exercises, and by some, it may be, very injudiciously. While a third class, whose impressions are slight and transient, are mortified at being held up to view as awakened persons, and afterwards lying under the odium of having gone back; and, possibly in some cases, so much mortified, as to withdraw from those individuals and opportunities, which might have been essentially useful. Besides all this, it has often happened, that the number of serious persons who have immediately clustered around an individual thus publicly announced as under religious impressions, has been so great, and their talents, knowledge, experience, and capacity for giving sound instruction so extremely various, that they have perplexed, confounded, and most unhappily retarded, the object of their well-meant attention, instead of really helping him. With almost as much propriety might a physician of the body, when he found a patient ill of a dubious disease, throw open his apartment to every intruder, and invite every medical practitioner within twenty miles of him, however discordant their theories, to come in and prescribe at pleasure for the sufferer.—pp. 155, 156.

We quote the following for the benefit of religious *editors*, as well as for those who write accounts for their papers,—which accounts editors cannot always divest of an objectionable dress, however they may be disposed to do it. The author is speaking of the use of “technical language” in religion.

Thus it is by no means uncommon to hear it stated, that “a great revival has *broken out*” in such a place;—that there is “a great religious *stir*” in this or that congregation;—that such an individual, or such a number of individuals, have been “*struck under conviction*”;—that a particular person appears to be “*in the pangs of the new*

birth”—that a person whose anxiety on the subject of religion is very great, “*has been roughly handled, but is likely to be brought through*”;—that such another, “*has been happily brought through*”; that so many, in a certain place, are “*brought under conviction*,” and so many “*have obtained hopes*,” &c.—p. 161.

Some of the phrases used in relation to revivals are beautiful in themselves, but are become objectionable both on account of their great triteness, and their acquired technicality. Thus the expression, “*showers of divine grace*” is a beautiful allusion to a shower of rain falling on a reviving field, but it has in a great measure lost its figurative character, by its perpetual use to designate a revival. But some of these expressions are absolutely intolerable. For instance, several quoted by Dr. M. are, to use his own words, “expressive of the appearance of a *plague* or *pestilence*, [or *conflagration*] rather than of a rich blessing.”

“Visiting” is next in order in the volume. The following suggestions may be valuable to some in regard to their pastoral visits.

Never go to a house, without having, if possible, something interesting to communicate; an appropriate little *tract*, for more than one member of the family; an instructive, pointed *anecdote* to repeat from one of the periodicals of the preceding week; some popular, precious *maxims* to impress on the minds of the children and youth of the household; or a notice of some *recent publication*, of a valuable and pleasing character. The truth is, were ministers as intent on winning the hearts of all the domestic circles which they enter, as the active man of the world is to promote his object wherever he goes, they would enter no dwelling without being received with that smile of pleasure which indicates the most respectful and cordial welcome.—pp. 176, 177.

To be welcome in his visits, a

minister must carry with him both instruction and entertainment. Ordinary neighbours may fill up an interview with common-place remarks, but more is looked for from him, both as a minister and as a man of cultivation. The humblest family will expect to be profited, and delight to be profited, by the superior intelligence of their minister.

The next three chapters, occupying about a hundred pages, or more than a fifth part of the volume, relate to "habits in the Seminary." As these have, for the most part, no practical interest beyond the Seminary, they might have been omitted with advantage to the work, considering it as intended for general use. There is however occasionally a passage, which is of general interest to the ministry. Such is the following.

Be a close student through life. It is as wonderful as it is humiliating, how entirely habits of study are abandoned by many clerical men, almost as soon as what may be called their initiatory course is closed. From that time, they seem to think it sufficient, if they read and think enough, each week, to address their people twice from the pulpit, on the sabbath, in a common-place way. Thenceforward they make no solid addition to their stock of knowledge. Their minds become lean and inactive. Instead of causing "their profiting to appear unto all," every time they enter the sacred desk, they become more and more jejune and uninteresting. With the habit they lose all taste for study. Their leisure hours are spent in worldly cares, or in gossiping, rather than among their books.—pp. 266, 267.

The consequence is that by and by "the world is all before them." They are going from place to place seeking a resettlement, and complaining of the degeneracy of the age. True, the age is degenerate in respect to the relation between minister and people. The time was, in some parts of our land especially, when the dissolution of

that connexion was as great a violence to the habits of the people as the dissolving of the marriage bond. It was a kind of higher species of divorce. Now, however, a minister may be dismissed from a thousand frivolous causes. Yet it may be always well for him to reflect how far himself may have been the cause of his own removal. If he have given himself intently to his ministry, he may then leave an unreasonable congregation with some degree of comfort. But if he have been indolent *as a minister of the word*, however diligent in other things;—if he have spent those hours which should have been sacredly given to study, in tilling his patch of ground, or in cultivating his fruit-trees, or even in domestic school-keeping, or in any other employment which was not necessary to his health or his support, he should not lay the blame of his removal wholly at the door of a dissatisfied people. We complain of the habits of the age, but if while the age has grown degenerate it has outgrown our attainments, the age has not less cause of complaint against us than we against the age.

Moderate attainments in some instances, are to be attributed to pecuniary want. A poor clergyman has not the means of purchasing books, perhaps not even a few, and is at the same time compelled to resort to some secular employment as a subsidiary means of support. Others are oppressed with uncommon domestic afflictions and cares. But in most cases of poverty of intellect, it is to be laid to the account of mental inactivity. "Much study is a weariness of the flesh." Thought is painful, and books are dull. To such we would take the liberty to recommend a tract of Dr. Macgill: we allude to his *Considerations addressed to Clergymen*, a work which is worthy to lie familiarly on every minister's table. The chapter on "Indolence," they

cannot possibly read with too much attention.

The remaining chapters of the volume embrace the following subjects ; namely, " Habits in the pulpit, and in the house of God," " Conduct in church judicatories," then the important subjects of " Female society, marriage &c.," which young men will be more likely to read than profit by,— " Dress—style of living—pecuniary concerns," and finally, " Miscellaneous counsels." These subjects, with the numerous divisions of the author, might furnish us with texts for many pages more of desultory commentary, but we shall not continue it farther.

Respecting the merits of this book different opinions, probably, will be entertained. Some will lay it down with the feeling that the author has gone altogether into too much minuteness and particularity,—that some of his topics were too " offensive" to admit of being dwelt upon, and many others too obviously matters of common sense to require grave counsel. Others perhaps may think the work unneeded, the world being already furnished with excellent works of the kind. With neither of these classes should we agree entirely. In respect to other works, we had indeed a number of much value, and some which cannot be superseded by any that will follow them. Burnet's Pastoral Care is rich in valuable sentiments ; Baxter's Reformed Pastor, Watt's Rules of Ministerial Conduct, and Doddridge on the Evil of Neglecting Souls, possess the characteristic excellence of their authors ; and Macgill's Considerations leave nothing to be added on the particular topics which he handles : we have, besides some valuable collections in " Preacher's Manuals" and " Minister's Companions." None of these tracts, however, nor all of them together, embrace the whole

field of Dr. Miller's book. His own view of the need of such a book he gives us in his introduction. " The application of Christian principle to the various departments of social intercourse, in all their interesting and delicate details ; in other words, the code of what may be called *Christian morals*, has been less happily illustrated and enforced by books than any other part of Christian truth or duty. In its leading outlines, indeed, it has been often and well exhibited : but the task of minutely filling up what the Scriptures have so divinely sketched, has never yet, unless I greatly mistake, been satisfactorily performed."

With the other class of critics, who will object to the minuteness of the author, and the unnecessary expansion of some disagreeable topics, as well as of matters of common sense, we partially agree. We think there *is* too great minuteness in the book, and that a number of its topics might have been passed over, or despatched with a passing remark, instead of being severally made the subjects of a formal paragraph. Yet, after all, considering the great variety of characters which the author had in view, the work may meet with individuals to whom its most particular suggestions will not be superfluous ; for there are those, from whose apprehension matters of common sense seem to lie as remote as the abstrusest speculations, and within whose observation the manners of their own country appear to fall as little as those of the " celestial empire." Who does not notice, every day, offences against the *plainest* dictates of propriety. Such persons *require* minute suggestions, and common-sense maxims : a less degree of plainness would fail to profit them. Hints are lost upon the obtuse, and it is only to the " wise" that a word is sufficient. Viewing the work in this light, the objection

we are considering is diminished ; who make it will, we think, be the and the first impression of those least favorable.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Theological Department of Yale College.—We are gratified to learn that Prof. Gibbs has made arrangements, which will enable him to resume his labours in this Department, at the commencement of the term in October next.—A distinguished Teacher of Education from England (Dr. Barber) who has taught for some years with great success in Philadelphia and elsewhere, has, likewise, made arrangements for commencing a regular course in this branch of instruction at the same time.

The present number of students in this institution, is between thirty and forty; about one third of whom have recently received licence from the Eastern Association of New-Haven County.

E. Littell, of Philadelphia, has issued proposals for publishing a monthly paper, entitled "Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews." The following extracts from the prospectus of the publisher, will show the plan of the work.

"Such a Journal it is proposed to form by selections of the best articles from the various religious magazines and reviews of Europe. These are now numerous, and we have made such arrangements as will enable us to receive an extensive collection of them, without regard to denomination, at the earliest possible period. With this view no labor or expense will be spared. These selections will be carefully made, with a reference solely to the merit of the papers, and their tendency to advance the interests of pure evangelical religion. No article which can afford grounds of offence to any orthodox Protestant denomination, will at any time be admitted. The general principles of the Christian Observer may be referred to as a standard by which we shall be guided. It is however, distinctly stated, that we will not attempt to make the publication subservient to the purposes of any particular denomination. We shall se-

lect from Presbyterian or Episcopal, Methodist or Baptist writers, according as their papers shall best answer the avowed purposes of the publication.

A wide field of religious intelligence will be open to us, and we shall faithfully collect from it what is most important, and present it in a form as much condensed as propriety will permit.

Each monthly number of our work will contain three or four times as much matter as the Christian Observer, and will be printed in a style of great neatness. The early numbers will be adorned with engravings which are now preparing expressly for the work; and if its success enable us to do so, we shall continue to present a plate with every number. The expenses will be great, but we look to the religious public generally for a cordial support in our important enterprise."

The Terms are six dollars a year, if paid in advance. Seven dollars and a half, if not in advance.

Bangor Theological Seminary.—At a late meeting of the Board of Trustees of this Institution, some important alterations were made in the course of study heretofore pursued, by which this seminary assumes the form of the other Theological Seminaries in our country.—The resolutions adopted were,

1st.—That the regular course of study for members of this Institution shall be a three years course of Theological study—comprising *Biblical Literature, Systematic Theology, Pastoral Duties, and Sacred Rhetoric.*

2ndly.—That for the present there shall be two Instructors, one of whom shall instruct in Systematic Theology and Pastoral Duties, and the other, in Biblical Literature and Sacred Rhetoric.

3dly.—That in order to make suitable provision for persons desirous of receiving the benefits of this institution who may not have received a col-

legiate education, an additional Instructor shall be appointed, and appropriations, when needed, shall be made from the funds, to assist such persons in the necessary preparatory studies."

Mr. Geo. E. Adams, late of the Andover Theological Seminary, and classical Instructor in this Institution the past year, is elected Professor of Biblical Literature and Sacred Rhetoric; and measures are taken to procure an Instructor in the literary department.

New German Periodical.—The orthodox literati of Germany are about to establish a periodical Journal called the "Evangelische Kirchenzeitung" to be published at Berlin, and edited by Professor Hongstenberg of that place. It is to contain critical notices, essays, and religious intelligence, and some

hundred and fifty individuals are pledged to support it. The English and American department is assigned to Professor Tholuck of Halle. Professor Robinson, through whom we have received a proposal to exchange with this work, remarks, "I cannot help regarding its establishment as very auspicious to the cause of evangelical religion in Germany. It will bring the orthodox to act together upon the public; and besides, if the diffusion of religious intelligence is found so powerful a means of good in our land, we may hope, under God, for some similar effect here, where as yet scarcely any thing of the kind is known,—I mean in this part of Germany, for in the South, the Missionary Journal, published at Basle, has a wide circulation."

NEW PUBLICATIONS.

RELIGIOUS.

Sermons for Children; preached at St. Paul's chapel to the Scholars belonging to the New-York Protestant Episcopal Sunday School Society, April 13, 1827. By the Rev. C. R. Duffie, Rector of St. Thomas' church, New-York. Published by the Society.

Masonry inseparable from Religion; a Sermon preached before the Grand Lodge of Maryland, at the Ordination of Ashler Lodge, No. 35, etc. on the 4th July, 1827. By the Rev. Charles Williams, A. M. Grand Chaplain, &c.

Ecclesiastical Peace Recommended. A Discourse delivered before the Annual Convention of Congregational Ministers of Massachusetts, in Boston, May 13, 1827. By Abiel Abbot, D. D. Boston. Bowles and Dearborn. 12 mo. pp. 20.

The History and Mystery of Methodist Episcopacy, or a Glance at "the Institutions of the Church as we received them from our Fathers."

Sermons on Various Subjects; chiefly Practical. By Samuel P. Williams. With a Sketch of his Life and Character.

The Bible a Code of Laws; a Sermon by Lyman Beecher D. D. A new

edition. Andover. Mark Newman. 8vo. pp. 43.

A Sermon on the Divinity of Christ. By the Rev. Aaron B. Church, Dennisville, Me. Andover.

A Discourse on the Way to Promote a Revival of Religion. By Thomas H. Skinner. Philadelphia.

A Summary of the Principal Evidences of the Truth and Divine Origin of the Christian Revelation, designed chiefly for Young Persons.

An Address, delivered by request, to the Citizens of Norwich, July 4, 1827. By Samuel Nott, D. D.

MISCELLANEOUS.

The American Journal of Science and Arts. Conducted by Benjamin Silliman, M. D. LL. D. Professor of Chemistry, Mineralogy &c. in Yale College. Vol. XIII. No. I.—September, 1827.

On the loftiest, and most important branch of all Sciences; an Oration pronounced before the two Literary Societies of Rutgers College, N. J. at their third anniversary, July 16, 1827. By William Craig Brownlee, D. D. One of the Pastors of the Collegiate Reformed Dutch church in the city of New-York.

MONTHLY RECORD.

Clerical Convention.—The attention of the religious community has for some months past been very generally directed to the late revivals in Troy and in Oneida County, New-York, some differences of sentiment having arisen among the friends of revivals respecting measures pursued in those places. These differences gave rise to a Convention of ministers, which was held at New Lebanon, New-York, in July, by special invitation from Dr. Beecher of Boston, and Mr. Beman of Troy.—Of the brethren who were considered as duly invited, there were *present*, Rev. Asahel S. Norton, D. D. of Clinton, N. Y. Lyman Beecher, D. D. Boston, Mass. Moses Gillett, Rome, N. Y. Nathan S. S. Beman, Troy, N. Y. Dirck C. Lansing, D. D. Auburn, N. Y. Heman Humphrey, D. D. Amherst College, Mass. John Frost, Whitesborough, N. Y. Asahel Nettleton, Connecticut, William R. Weeks, Paris, N. Y. Justin Edwards, Andover, Mass. Henry Smith, Camden, N. Y. and Charles G. Finney, Oneida Co. N. Y. *Absent*, Rev. David Porter, D. D. Catskill, N. Y. Alvin Hyde, D. D. Lee, Mass. Samuel Tomb, Salem, N. Y. Joel T. Benedict, Chatham, N. Y. Eliphalet Nott, D. D. Union College, N. Y. Thomas McAuley, D. D. New York, Gardiner Spring, D. D. New York, James Patterson, Philadelphia, Henry R. Weed, Albany, N. Y. Samuel C. Aikin, Utica, N. Y. Thomas H. Skinner, D. D. Philadelphia, and Edwin Dwight, Richmond, Mass.—The Rev. Caleb J. Tenny, of Wethersfield, and the Rev. Joel Hawes, of Hartford, Conn. being present by invitation from Dr. Beecher,—the Rev. George W. Gale, of the Oneida Academy, N. Y. being present by invitation from Mr. Frost, and the Rev. Silas Churchill, Minister of the place,—it was voted that they be invited to take a seat as members of this Convention.

The object of the Convention, as appears from the minutes of the meeting, was “to see in what respects there is an agreement between brethren from different portions of the country, in regard to principles and measures

in conducting and promoting revivals of religion.” The Convention was in session for more than a week, was conducted with a spirit of tenderness, and the discussions were interspersed with seasons of prayer. The propositions that came under discussion, and the votes taken on them, were as follows.

That revivals of true religion are the work of God’s Spirit, by which in a comparatively short period of time, many persons are convinced of sin, and brought to the exercise of repentance towards God and faith in our Lord Jesus Christ.—That the preservation and extension of true religion in our land have been much promoted by these revivals.—That, according to the Bible, and the indications of Providence, greater and more glorious revivals are to be expected, than have ever yet existed.—That, though revivals of religion are the work of God’s Spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural.—There may be some variety in the mode of conducting revivals, according to local customs, and there may be relative imperfections attending them, which no doubt destroy the purity of the work and its permanent and general good influence upon the church and the world: and, in such cases, good men, while they lament these imperfections, may rejoice in the revival as the work of God.—There may be so much human infirmity, and indiscretion, and wickedness of man, in conducting a revival of religion, as to render the general evils which flow from this infirmity, indiscretion, and wickedness of man, greater than the local and temporary advantages of the revival; that is, this infirmity, indiscretion, and wickedness of man, may be the means of preventing the conversion of more souls than may have been converted during the revival. In view of these considerations, we re

gard it as eminently important, that there should be a general understanding among ministers and churches, in respect to those things which are of a dangerous tendency, and are not to be countenanced. The above propositions were voted unanimously.—In social meetings of men and women, for religious worship, females are not to pray. *Nine* voted in favour of the proposition, and *nine* declined voting.—There may be circumstances in which it may be proper for a female to pray in the presence of men. *Eight* voted in favour of the proposition, and *ten* declined voting.—It is improper for any person to appoint meetings in the congregations of acknowledged ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of said ministers. *Thirteen* voted in favour of the proposition, and *five* declined voting.—Those meetings for social religious worship, in which all speak according to their own inclinations, are improper; and all meetings for religious worship ought to be under the presiding influence of some person or persons. Voted unanimously.—The calling of persons by name in public prayer ought to be carefully avoided. *Ten* voted in the affirmative, *seven* in the negative, and *one* declined to vote.—The calling of persons by name in social prayer ought to be carefully avoided. *Eight* voted in favour of the proposition, and *nine* declined voting.—Audible groaning in prayer, is, in all ordinary cases, to be discouraged; and violent gestures, and boisterous tones, in the same exercise, are improper. *Fourteen* voted in favour of the proposition, and *three* declined voting.—Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics, or enthusiasts, or disorganizers, as deranged or mad, is improper. *Sixteen* voted in favour of it, and *one* declined voting.—The existence in the churches of evangelists, in such numbers as to constitute an influence in the community, separate from that of the settled pastors, and the introduction, by evangelists, of measures, without consulting the pastors, or

contrary to their judgment and wishes, by an excitement of popular feeling which may seem to render acquiescence unavoidable, is to be carefully guarded against, as an evil which is calculated, or at least liable, to destroy the institution of a settled ministry, and fill the churches with confusion and disorder. Voted unanimously.—Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as the subjects of invidious remark, is, in public prayer and preaching, to be avoided. *Twelve* voted in favour of the proposition, and *five* declined voting.—All irreverent familiarity with God, such as men use towards their equals, or which would not be proper for an affectionate child to use towards a worthy parent, is to be avoided. Voted unanimously.—From the temporary success of uneducated and ardent young men, to make invidious comparisons between them and settled pastors; to depreciate the value of education, or introduce young men as preachers without the usual qualifications, is incorrect and unsafe. Voted unanimously.—To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong. Voted unanimously.—Unkindness and disrespect to superiors in age or station, is to be carefully avoided. Voted unanimously.—In promoting and conducting revivals of religion, it is unsafe, and of dangerous tendency, to connive at acknowledged errors, through fear that enemies will take advantage from our attempt to correct them. Voted unanimously.—The immediate success of any measure, without regard to its scriptural character, or its future and permanent consequences, does not justify that measure, or prove it to be right. Voted unanimously.—Great care should be taken to discriminate between holy and unholy affections, and to exhibit with clearness the scriptural evidences of true religion. Voted unanimously.—No measures are to be adopted in promoting and conducting revivals of religion, which

those who adopt them are unwilling to have published, or which are not proper to be published to the world. Voted unanimously.—As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavourable report. Eleven voted in favour of the proposition, and six declined voting.—Although revivals of religion may be so improperly conducted, as to be attended with disastrous consequences to the church and the souls of men; yet, it is also true, that the best conducted revivals are liable to be stigmatized and opposed by luke-warm professors and the enemies of evangelical truth. Eleven vote in favour of the proposition, and six declined voting.—Attempts to remedy evils existing in revivals of religion, may, through the infirmity and indiscretion and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct. Nine voted in favour of the proposition, and eight declined voting.—In public meetings for religious worship, composed of men and women, females are not to pray. Nine voted in favour of the proposition, and eight declined voting.—The writing of letters to individuals in the congregations of acknowledged ministers, or circulating letters which have been written by others, complaining of measures which may have been employed in revivals of religion; or visiting the congregations of such ministers, and conferring with opposers, without conversing with the ministers of such places, and speaking against measures which have been adopted; or for ministers residing in the congregations of settled pastors to pursue the same course; thus strengthening the hands of the wicked, and weakening the hands of settled pastors, are breaches of Christian charity, and ought to be carefully avoided. Nine voted in favour of the proposition, and eight declined voting.—In preaching the Gospel, language ought not to be employed with the intention of irritating or giving offence; but, that preaching is not the best adapted to do good and save souls, which the

hearer does not perceive to be applicable to his own character. Ten voted in favour of the proposition, and seven declined voting.—Evening meetings continued to an unreasonable hour, ought to be studiously avoided. Voted unanimously.—In accounts of revivals of religion, great care should be taken that they be not exaggerated. Voted unanimously.

The Bible in New-Jersey.—At a late meeting of the Nassau Hall Bible Society in the College Chapel, the following resolution, after an animated discussion was unanimously adopted: *That this Society, in dependence on divine aid, and in co-operation with the several Bible Societies of the State, will if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible.* To carry this noble resolution into effect, a very liberal subscription was immediately commenced; volunteer agents, from the College and Seminary, to the number of thirty, have engaged, during the next vacation, to explore every corner of the State, to ascertain the number and places of the destitute; and agents have been appointed to visit all the local Bible Societies of the State, to rouse them to exertion in the great cause.

Religion in Louisiana.—In this State are only three Presbyterian churches: one at New Orleans—one at Baton Rouge—and one at Jackson, a few miles from the southern boundary of Mississippi, where the gospel is preached statedly, but once a month. The Methodists have a few regular societies, and there are also a few Baptists; but the great majority of the people are either nominally Roman Catholics, or unbelievers. A few years since, it was rare to find among the wealthy and fashionable, one that professed to believe in the inspiration of the Scriptures; and in many parts of the country, the same spirit of infidelity still remains.

Burmah.—A letter from the Rev. Dr. Judson, brings the unwelcome intelligence of the failure of his late mission to the Burman empire. He had accompanied an English embassy to the government of Ava, as interpreter; and a principal object of the mission

was to obtain from the emperor, a free toleration of religion in his dominions. But he found it impossible to effect any thing favourable, on account of the reluctance which the government feel to enter into any stipulations with foreign powers.--Our mission to that country, however, need not be wholly discouraged; for the cessions of territory made to the British by a late treaty, will give them room for their operations, without embarrassment from the government, for a considerable time to come.

Marshal Von Bulow.—This Prussian general who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now exciting considerable interest in the Christian community, by his zeal in the cause of Christ. He is said to have been converted to Christ in the year 1818, after several months of extreme anxiety and wretchedness. In 1819, he visited Norway, distributing Bibles, and imparting religious instruction. In 1826 he visited the whole coast from Christiana to Drontheim, preached the gospel at sixty different places, distributed some hundreds of copies of the Scriptures, and six or seven thousand tracts. He was ordained in London in Feb last, and is now a missionary, under the patronage of the Continental Society in London, for the Propagation of the Gospel in Europe.

Donations.—To the American Board, for the month ending July 20th, \$6,034.80.

To the American Colonization Society from July 25th, to Aug. 15th, \$1,257.47.

POLITICAL.

Greece and Turkey.—Very late arrivals from Europe bring intelligence of a *Treaty for effecting peace between the Ottoman Porte and Greece*, signed at London by the plenipotentiaries of Great Britain, France, and Russia. This treaty is accompanied by an additional and secret article, determining the measures to be adopted, in case the parties do not, within one month, accept the mediation proposed.

The primary object of this treaty is, to put an end to the hostilities waging

between the two countries, and thereby to stop the effusion of human blood, and arrest the evils of all kinds which might arise from the continuance of the present state of things. Its next object is, to secure for Greece a government, which, if not actually independent of the Porte, shall possess many of the advantages of independence; and in the attainment of these objects the high contracting powers bind themselves not to seek any accessions of territory, any exclusive influence, or any commercial advantage for their subjects, which the subjects of any other nation may not equally obtain.

The secret article, which, as in most other treaties, is the most important, stipulates that it shall be announced to the Porte that the high contracting parties intend to send consular agents to Greece, and that if the Porte do not accept, in *one month*, the armistice proposed, or the Greeks refuse to sign it, the high contracting parties will conjointly employ all their means in the accomplishment of their object, without, however, taking any part in the hostilities between the two contending parties. And finally, if these measures should fail, the high powers will continue to prosecute the work of pacification, for which purpose they authorize their representatives in London to discuss and determine the ulterior measures to which it may become necessary to resort.

What will be the result of this interference, it is perhaps, at present, idle to conjecture. The Porte has of late gained too many advantages not to be desirous to propose his own terms of pacification. Most of the provinces lost in his six years contest have been retaken; the Greeks have retired before him to the verge of their country, with scarcely sufficient courage to retain their last hold. If with these advantages he accept the armistice, we are inclined to believe that it will be only in obedience to the "ulterior measures" of the interfering powers. And desperate as is the condition of the Greeks, they have little to hope from any interference which shall not contribute to the attainment of the independence for which they have so long struggled.

MISCELLANEOUS.

Connecticut Retreat for the Insane.—The treatment of patients in this Institution is somewhat peculiar, and, as appears from its recent report, is very successful. "During the last year," say the Committee, "there has been admitted twenty-three recent cases, of which twenty-one have recovered, a number equivalent to 91 3-10 per cent. The whole number of recent cases in the Institution during the year was twenty-eight, of which twenty-five have recovered—equal to 89 2-10 per cent.

At two of the most ancient and celebrated Institutions of the same kind in Great Britain the percentage of recent cases, has been from thirty-four to fifty-four. In our own country at two highly respectable Institutions the recent cases cured have amounted to, from 25 to 51 per cent."

The following is the method of treatment.

"In respect to the *moral and intellectual* treatment, the first business of the Physician, on the admission of a patient, is, to gain his entire confidence. With this view, he is treated with the greatest kindness, however violent his conduct may be,—is allowed all the liberty which his case admits of, and is made to understand, if he is still capable of reflection, that so far from having arrived at a mad-house, where he is to be confined, he has come to a pleasant and peaceful residence, where all kindness and attention will be shown him, and where every means will be employed for the recovery of his health. In case coercion and confinement become necessary, it is impressed upon his mind, that this is not done for the purpose of punishment, but for his own safety, and that of his keepers. In no case is deception on the patient employed, or allowed.—On the contrary the greatest frankness, as well as kindness forms a part of the moral treatment. His case is explained to him, and he is made to understand, as far as possible, the reasons why the treatment to which he is subjected has become necessary.

By this course, of intellectual management, it has been found, as a matter of experience at our Institution, that patients, who had always been raving when confined without being

told the reason, and refractory, when commanded instead of being intreated, soon became peaceable and docile.

In respect to the *medical and dietetic* treatment, it also varies essentially in the main, from the course adopted at other hospitals. Formerly patients labouring under mental diseases were largely medicated chiefly by emetics, cathartics and bleeding. At the present time this mode of treatment has given place to intellectual and dietetic regimen, in most European hospitals. The Physician of our Institution has introduced a course of practice, differing from both these, but partaking more or less of each. He combines moral and medical treatment founded upon the principles of mental philosophy and physiology. In one class of cases moral, and in another medical treatment, become the paramount remedies, but in each class of cases, both are combined."

Christian Liberty.—Several gentlemen of Rochester, N. Y., says the Albany Christian Register, have offered 1000 dollars each, to aid the American Bible Society in publishing and circulating the Scriptures in the Spanish language in South America, on condition that 100 similar subscriptions can be obtained in the United States in the years 1827 and '28. Two or three others at the west, on hearing of this proposition, it is said, have offered the same; and we doubt not that the whole number may be obtained in less than six months. There is something animating and elevating in designs of this sort.

The London Missionary Society have engaged Rev. W. Ellis, missionary from the Sandwich Islands, and Rev. J. Edmonds from India, to visit Ireland, with a view of promoting the interests of the society in that country. For the same purpose they have sent to Scotland, Rev. Dr. Philip, from S. Africa, and Rev. H. Townley, from India.

Sales of Ladies' Work took place in London, May 17 and 18, for the India Female Education Fund, which amounted to \$650. For the Newfoundland School Society, \$348. For the Negro-Children Education Society, \$533. April 21 and 27, for the

Jews' Society, \$586. May 10 and 11, for the Hibernian Society, 1776 dollars.

Censorship of the French Press.—French papers announce the establishment of the censorship and the utter destruction of the liberty of the Press. Hereafter, every number of a journal or periodical writing must, before it be

printed, be furnished with the *Visa* of the Bureau, which shall authorize the publication of it, according to art. 5, of the law of March, 1820. The censure is said to affect *nothing but newspapers*. Cuvier, the geologist, being appointed one of the censors, unhesitatingly declined.

ORDINATIONS AND INSTALLATIONS.

June 27.—Rev. THOMAS HOLIDAY, over the Union Presbyterian church, at Onesquethaw, Albany Co. N. Y. Sermon by the Rev. H. R. Weed.

July 1.—The Rev. Messrs. HIRAM ADAMS, JOHN W. CURTIS, WILLIAM A. CURTIS, SAMUEL FULL, and GEORGE L. HINTON, were admitted to the holy order of Deacons, by the Right Rev. Bishop Hobart, in St. Thomas' church, New-York.

July 24.—The Rev. ENOCH CONGER was installed at Ridgefield, Huron Co. Ohio, by the Presbytery of Huron, pastor of the congregation of Ridgefield and Lyme. Sermon by the Rev. Alfred H. Betts.

July 25.—Rev. JOHN BEACH was installed pastor of the congregation at

Pern, by the same Presbytery. Sermon by the Rev. Daniel W. Lathrop.

July 31.—Rev. CHARLES HOOVER, was ordained to the work of the Gospel Ministry, in the 1st. Presbyterian church, Newark, N. J. Sermon by the Rev. John Ford, of Parsippany.

Aug 2.—Rev. CORNELIUS VAN CLIFF was ordained to the work of an Evangelist, by the Classis of Philadelphia. Sermon by the Rev. Mr. Livingston.

Aug. 8.—The Rev. GEORGE CHAMPLAIN SHEPARD was admitted to the order of Priests, at Hebron, by the Rt. Rev. Thomas Church Brownell. Sermon by Rev. Professor Doane, of Washington College, Hartford.

TO CORRESPONDENTS.

J. P. W. ; E. K. ; and B—m, are received.

We would insert the paper of "OWEN," pointing out a misquotation of Scripture, were we satisfied, with his exposition of the passage. The error he notices, as well as another of a similar nature in the same connexion, is chargeable only to *Περσέυτερος*: the Replyer merely repeated his language, without supposing himself to adopt the misquotation. For the benefit of *Περσέυτερος* we will name the passage alluded to; "The Holy Spirit knocks at every human heart, operates in convincing of sin, of righteousness, and a judgment to come." The words "to come" are, as OWEN remarks, apocryphal. "Knocking at the heart" is another expression without authority, we believe, from our "authorized version." "Behold, I stand at the door, and knock."